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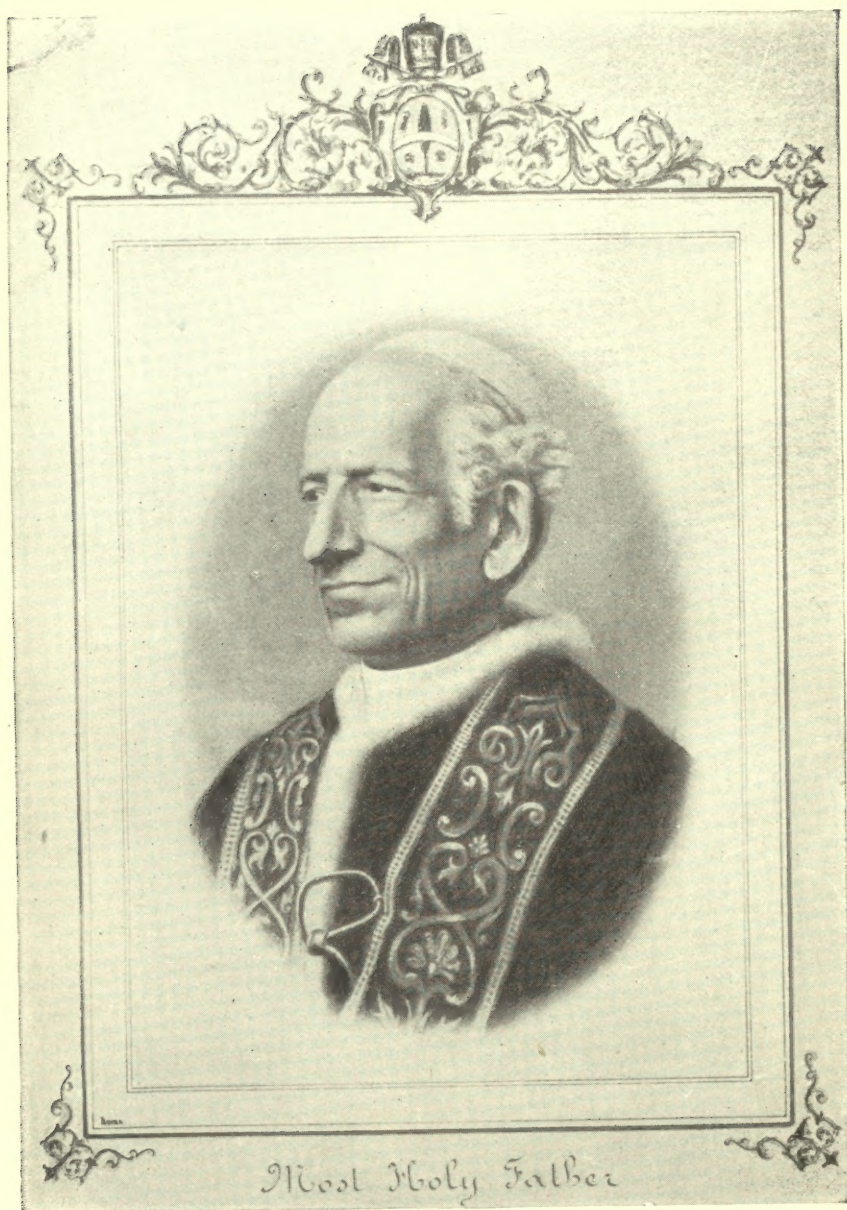












LEO XIII.



T H E  
GREAT WHITE SHEPHERD

OF CHRISTENDOM

HIS HOLINESS POPE LEO XIII

His Life, Poems, Encyclicals and  
Public Documents

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PREFACE BY THE  
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AUXILIARY BISHOP OF CHICAGO.

INTRODUCTION BY  
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GROUND OF THE TRUTH," ETC.

EDITED BY  
CHARLES J. O'MALLEY,  
EDITOR OF "THE NEW WORLD."

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## PREFACE

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**A**T PRESENT there are many biographies of Leo XIII. offered to the American public, and this fact indicates the keen interest felt in the history of the most majestic and magnetic personality of the present day.

To properly value the gift of time, to learn the lesson of continual labor, to understand the powerful influence of an unselfishly good man, the life of Leo XIII. may well be studied. No student of modern history can afford to be ignorant of at least the salient features of the reign of the Holy Father.

This volume, published by the J. S. Hyland Company, an old and reputable Catholic publishing firm of Chicago, endeavors to tell all that is necessary for the ordinary reader, but does not pretend to leave nothing unsaid in a field so broad and fruitful.

In fact, the audience this book desires to reach has not the leisure to consider the minute details of the Pope's life; still the reader will find herein all that is necessary to form a very clear mental picture of the august subject, his wonderful activity, his persistent labors, his love for Jesus in the Blessed Sacrament, his tender devotion to Mary, "Our Lady of Good Counsel," his compassion for the poor and his devouring zeal for the extension of Christ's kingdom on earth. Special attention has been given to the encyclicals of the Holy Father, particularly to those treating social problems.

This biography will, I am confident, be the source of instruction and joy to Catholics and non-Catholics, and hence I am pleased to express the hope that it may have a wide circulation and that the study of the life of Leo XIII., who wrote so devoutly of the Holy Ghost, may, under the inspiration of that Holy Spirit, draw many nearer to the Saviour.

+ P. J. Muldoon.

*Auxiliary Bishop of Chicago.*



# CONTENTS

INTRODUCTION.....	17
-------------------	----

## CHAPTER I

### BIRTH AND CHILDHOOD OF LEO

Greatness Allied to Goodness—The Ancient City of Carpineto—Leo XIII.'s Birthplace, Home and Family—A Noble and Distinguished Ancestry—How Carpineto Bears Its Poverty—Inside the Pecci Family—Interesting Gifts and Souvenirs—Italian Welcome to a Baby—Registration of Joachim's Baptism—How and Why His Names Were Chosen—A Noble Family in Straits—Devotion of the Countess-Mother—Nino's First Walk—Child's Love of Horses—Prophetic Love of St. Thomas Aquinas—A General Spoiled to Make a Pope—Joseph and Joachim to Go to School—Survey of Political Conditions..	25
--	----

## CHAPTER II

### AT SCHOOL WITH THE JESUITS

The Proud Claims of Viterbo—Kind-Hearted Jesuit Preceptors—The Mother's Joy in Her Children—Joachim Called "A Little Angel"—His Brother Somewhat Scampish—Wonderful Progress in Studies—Mother Wants Them to Be Priests—The Tonsure Declined—Papal Delegate Baffled—Pecci's First Communion—A Latin Poet of Eleven—Sickness and Death of the Countess—Filial Love and Devotion—The Youths Now at Rome.....	38
--	----

## CHAPTER III

### AT THE ROMAN COLLEGE

The Brothers Enter College—Once More With the Jesuits—Joachim a Speedy Prize Winner—Uncle Gives Him a Watch—His Keen Devotion to Study—Fondness for Rare Books—Student's Address to Leo XII.—Joachim as a Special Correspondent—Reports of Papal Elections—His Faculty of Sarcasm—Preparations for Vacation Sporting—Memories of An Old Carpinetan—A Fall Into the Ditch—Discusses a Public Thesis—As an Embryo Diplomat—Overwork and Broken Health—Privileges of Nobility .....	46
--	----

## CHAPTER IV

### AT THE ACADEMY OF THE NOBLES

Joachim in Exalted Company—Halting About Vacation—No Remission in Studies—Overwork Brings on Sickness—A Period of Bodily Suffering—Narrow Means an Impediment—Honors at a Public Debate—A Powerful Friend at Court—Made a Prelate Before Being Priest—Offices and Dignities Multiply—Tender Pity Beneath Seeming Ambition—Cholera Raging in	
---	--

Rome—Joachim's Charity to the Sick—Makes His Will— Vocation to Priesthood Now Manifests Itself—Ordination and First Mass—Benevento Needs a Strong Administrator—Pecci Made Delegate by Gregory XVI.....	58
--	----

## CHAPTER V

## SERVING THE STATES OF THE CHURCH

Benevento and Its Brigands—A Youthful Governor—Cauliflowers from Carpineto—Sickness and Sympathy—Preparing for Battle—Punishment of Bandits—Robbery in High Places—A Freebooter Nobleman—Firmness of the Delegate—Municipal Reforms—Praise from Pope Gregory—Promoted to Spoleto— First Relation to Perugia—Building a Great Highway—Pope Gregory's Promise—Problems of Administration—Curing the Dishonest Bakers—A Well Won Popularity—Made Nuncio to Belgium—Elevation to the Episcopate.....	66
--	----

## CHAPTER VI

## CAREER AS NUNCIO IN BELGIUM

The Journey to Brussels—Studies on the Way—Welcomed By an Old Professor—The Diplomatic Outlook—A Glimpse of Bel- gian History—Friendship with King Leopold—An Interesting Royal Family—Telling Stories to Children—Among Friendly Bohemians—Visiting at Charles Lever's—Among Belgian Nobles—The Objectionable Snuff-Box—Count Felix de Merode —The True Catholic Nobleman—The Gospel of Literature— Recommended for a Cardinal's Hat—A Visit to London— Listening to O'Connell.....	74
--	----

## CHAPTER VII

## AS ARCHBISHOP AND CARDINAL

A Brief Stay in Paris—Arrival at Rome—Death of Pope Gregory —Election of Pius IX.—King Leopold's Letter Answered—Arch- bishop Pecci Enters Perugia—A Queenly City—The Land of St. Francis—The Archbishop's Pastoral—Modern Civilization and the Church—A Much Degraded Term—The Teachings of Science—Knowledge Leading to God—The Great Bishop of Orleans—The False Kind of Progress—The Archbishop Created Cardinal—Thirty-Two Years of Episcopal Life—Appointed Cardinal Camerlengo—Once More Summoned to Rome.....	81
---	----

## CHAPTER VIII

## ELEVATION TO THE PONTIFICATE

Death of Pio Nono—Cardinal Pecci in Attendance—Preparations for the Conclave—Details of the Assemblage—Progress of the Voting—Solemn Ballot Boxes—Cardinal Pecci's Name Leads —"Viva Papa Leone"—Declaration of the Result—Curiosity About the New Pope—His First Administrative Acts—The Coronation—Crooked Italian Officials—A Magnificent Cere- mony—Burning Dry Flax—Congratulated by the Cardinals— Expressions of Thanks—Rage of the Revolutionists—Secre- tary of the State Appointed—Career of Cardinal Franchi.....	90
--	----



## CHAPTER IX IN PETER'S CHAIR

Pope Leo's First Acts—A Jubilant French Bishop—Scottish Hierarchy Restored—The First Allocution—The Humility of Greatness—British Public Opinion—Two Popes Compared—Life in the Vatican—Pope Leo's Daily Routine—Tremendous Activities—What the Pope Eats and Drinks—A Portrait Painter's Portrait—A Young Lady's Visit to the Vatican—Some Pleasant Surprises—Pope's Conversation—Ceremonial Lost to View—One Girl Made Happy—The Pope's Vast Course.....108

## CHAPTER X BEGINNINGS OF A GLORIOUS REIGN

Allocution to the Cardinals—Gratitude and Affection—Scotch Episcopate—The Voice of Peter—First Encyclical World—What the Italians Expected—What the World Heard—Sorrows of the Church—Defections of the Nations—Charges of Spoliation—The False and True Civilization—Cause of All Trouble—Church and State—Where Alone Safety Lies—What the Church Thinks—Solemn Admonition to Students—Triumph of St. Thomas Aquinas.....122

## CHAPTER XI POPE LEO CREATES CARDINALS

Creation of New Cardinals—A Significant Allocution—Famous Men Selected—Prelates of Various Nations—The Illustrious Doctor Newman—A Speech of Gratitude—Discourse on Liberal Catholicism—Catholics Without Backbone—Salutary Effects—Another Great Encyclical—On Theological Studies—The Philosophy of St. Thomas of Aquin Extolled—The True Foundation of Theology—Advice to the Educators of Catholic Seminaries.....144

## CHAPTER XII GERMANY AND THE VATICAN

A Troublesome Outlook—Chronicle Changes Face—A Retrospect in Prussia—Troubles of Catholics After 1848—Infidelity and Protestantism Go Hand in Hand—Interference With Bishops—Obstructions To Education—Widowed Parishes—Religious Orders Banished—Trouble of the May Laws—Dr. Falk's Notoriety—A Long Persecution—Bismarck's Fell Designs—Pope Leo Takes a Hand—Loyalty to the Centrists—Bismarck Turning to Canossa—Victory of the Vatican—The Kaiser Visits the Pope .....163

## CHAPTER XIII ENGLAND'S HOMAGE TO LEO XIII.

Pilgrimage of 1893—Cardinal Requests Prayers for England's Conversion—Non-Catholics Accompany Pilgrims—Officers of Catholic Union Prominent—Duke of Norfolk's Unselfishness—The Pilgrims in Rome—Sight of the Holy Father—Sixty Thousand

Cheer—Mass in St. Peter's—Papal Benediction—Affecting Scenes—The Return—Growing Respect for the Faith in England .....	182
--	-----

## CHAPTER XIV

## THE TEMPORAL SOVEREIGNTY

Conditions Existing When Leo XIII. Began His Work—View of Holy Father When Known as Cardinal Pecci—Connection Shown Between Temporal Power and the Spiritual Primacy—"We Must Stand With Christ and His Church"—The Papacy Under Leo—Striking Testimony of Rev. Dr. Kolde of Erlangen to World-Wide Increase of Respect for the Papal System—Still Greater Increase Predicted.....	202
--	-----

## CHAPTER XV

## THE POPE AS DEFENDER OF CHRISTIAN MARRIAGE

The Work of Other Popes—The Work of Leo XIII.—Necessity of Action in Italy—Effect of Anti-Christian Teachings Visible—Remonstrance Sent Piedmontese Government in 1860—Letter of Cardinal Pecci to the King—Declaration of 1878—The State Seeks Destruction of Christian Marriage—Fierce Struggle Against Proposed Divorce Laws in Italy—Catholic Agitation Wins .....	212
--	-----

## CHAPTER XVI

## THE POPE AND PEACE

The Popes as Peacemakers—The Influence of the Papacy in Repressing Strife—Tribute of Protestant Historians—Striking Remark of Voltaire—Suggestion of Russian Minister in 1820—Leo XIII. and Caroline Islands Question—Various Arbitrations—Letter of Queen of Holland to Leo XIII. and Pope's Answer—The Hague Peace Conference—The Hand of Italy—The Papal Allocution .....	225
--	-----

## CHAPTER XVII

## LEO XIII. AND LABOR

Leo a Maker of History—The Encyclical Against Socialism—The Encyclical on the Condition of Labor—Man's Right to Own Property Affirmed—Relations of Employer and Employed—The Socialist Demand Again Affirmed—Ablest Pronouncement of the Age—Opinions of Secular Press on the Encyclical—Tributes of Socialists in France and Germany—Remarkable Declaration of Great Socialist Daily—Some Practical Results...	238
---	-----

## CHAPTER XVIII

## THE GROWTH OF CHRISTIAN DEMOCRACY

The Encyclical on Christian Democracy—What Christian Democracy Means—New Interest in Catholic Ideals Aroused in Europe—Growing Activity in Italy, in Germany, in Switzerland, in France—European Governments Begin to See in Movement an Antidote to Socialism—Allocution to Cardinals in December, 1902—Movement Will Save Civilization.....	266
---	-----

## CHAPTER XIX

## LEO AND THE UNITED STATES

Holy Father's Admiration for American Institutions—Testimony of Wendell Phillips to Equality Within the Catholic Church—President Cleveland's Gift—Tribute of Leo XIII. in Reply—Encourages Founding of the Catholic University—Courtesy During the World's Fair—Encyclical to Archbishops and Bishops of the United States—Social Unrest in this Country Foreseen—Advice to Catholic Journalists—Other Instances of Kindness .....	281
---	-----

## CHAPTER XX

## CANONIZATIONS BY LEO XIII.

The Saints and Martyrs of Our Own Age—Saints Raised to the Altar in Time of Leo XIII.—Ceremonies Attending Elevation of St. Peter Fourier—Those Connected with Elevation of St. Antonio Zaccaria—Ten Thousand Chandeliers and Countless Candles—Canonization of St. John Baptist de La Salle and St. Rita of Cascia in 1900—Thousands Gather to Witness Scene—Ceremonies of Striking Solemnity—"The Throbbing of Invisible Trumpets"—A Smile on the Face of the Pope.....	292
---	-----

## CHAPTER XXI

## LEO XIII. AND SLAVERY

The Church Always in Favor of Freedom—Testimony of the Non-Catholic Historians—Paganism Made Slaves of Subjugated Peoples—The Efforts of Las Casas—Leo XIII. and Slavery in Brazil—Letter to Archbishops and Bishops of that Country Urging Them to Labor for Abolition—Cardinal Lavigerie and the Slave Trade in Africa—Holy Father's Earnest Encouragement and Co-operation—Gives Large Amount to Forward Anti-Slavery Propaganda—Millions Freed in Brazil as Result of Leo's Letters—Pope and Lincoln Compared.....	325
--	-----

## CHAPTER XXII

## EVENTS OF THE HOLY YEAR

Midnight Mass in Many Lands—Pilgrims from all Countries Flock to Rome—Description of Picturesque Peoples and Incidents—Touching Devotion Everywhere Visible—The Opening of the Holy Door—Rome a Scene of Gorgeous Splendor—Year a Remarkable Instance of the Brotherhood of Men in Christ....	334
---	-----

## CHAPTER XXIII

## CALLING MEN BACK TO CHRIST

Visible Unfaith of the Non-Catholic World—Universal Restlessness Everywhere Apparent—Pope Resolves to State the Cause of Christ Once More—Encyclical on the Holy Redeemer—Results of Faith and Unfaith Contrasted—Effects of "The Reign of Man!"—A Document of Remarkable Earnestness and Power....	355
---	-----



## CHAPTER XXIV

## LEO XIII. AS POPE, FRIEND OF LEARNING AND THE PRESS

- All the Popes Friends of Learning—Leo Opens Vatican Library to the World—World-Wide Appreciation of Scholars—The Pope as Poet—Examples of the Papal Muse—The Pope and the Press—Honors to Catholic Editors—Striking Remark Anent a Good Catholic Journal—Annual Approbation of Famous Spanish Weekly—Letter With Regard to American Catholic Journalists .....370

## CHAPTER XXV

## LEO AND THE FAR EAST

- Spread of the Church—Leo Petitions the Czar of Russia—Encyclical on "Christian Unity"—Catholic Church in Greece—Reunion of the East and West—Separated Greeks Return to the Catholic Church—Return of the Schismatic Nestorians to the Church—Catholicity in India—The Church in China—In a Striking Way the Faith is Scattered Throughout the Celestial Kingdom .....383

## CHAPTER XXVI

## LEO XIII. AND THE PHILIPPINE PROBLEM

- Incessant Misrepresentation of the Religious Orders after the Capture of Manila—Report of the Schurman Commission—Report of Governor Taft—American Press Continues Abusive—Decision of United States to Purchase Friars' Property—Secretary Root's Famous Letter of Instruction—"The Friars Must Go"—Saving Clause in the Treaty of Paris—Commission Departs for Rome—Startling Outcry of American Press—Vigorous Protest by American Catholics—The Vatican Wins.....391

## CHAPTER XXVII

## LEO AND THE STUDY OF THE HOLY SCRIPTURES

- The Necessity of Right Thinking—The Effect of Rationalism Upon the Age—Leo XIII. Urges the Study of St. Thomas Aquinas' Philosophy—Encyclical on the Study of the Scriptures—The Beginning of an Era of Preparation—Protestantism and the Higher Criticism—Appointment of Far-Famed Biblical Commission—Outline of Its Work—Striking Personality of the Members Appointed—Probable Far-Reaching Effect of the Commission's Work.....404

## CHAPTER XXVIII

## THE POPE AND FRANCE

- The Virus of the Infidel Philosophers—Two Parties in France—Martyrdom of Archbishop Darboy—The Rise of Liberalism in the Republic—The Ferry Government's Hostility to the Religious Orders—Letter of Leo to the Church in France—Government's Face-About as a Result—Unfortunate Divisions in the Catholic Ranks—Government Again Hostile—Vigorous Let-

ter of Cardinal Guibert—Letter of Pope to French Catholics—Advent of the Waldeck Rousseau Ministry—The Law Against Associations Passed—Remorseless Application of Same by Premier Combes—The Work of the Religious Orders.....425

## CHAPTER XXIX

### THE POPE AND IRELAND

Leo Desired Justice for Ireland—Efforts of Agitators to Misrepresent Him—The Land League in 1879—Pope's Letter Deprecating Strife—"Irishmen Take a Just Pride in Being Called Catholics"—Excellent Effect of Holy Father's Appeal—New Application of Coercion Law—Bishops Renew Appeal—Letter of Leo in Answer Condemning Boycotts and Such Like—Calm After the Tempest—Pope's Attitude Toward the Irish Race Around the Globe—The Basilica of St. Patrick in Rome—Papal Interest in Rise of Irish Prosperity.....443

## CHAPTER XXX

### "THE HAPPIEST DAY OF MY LIFE"

Twenty-Five Years a Pope—Homage of the Christian World—Catholic and Protestant Nobility and Representatives of Reigning Houses Present—Splendid Ceremonies and Unparalleled Enthusiasm—Seventy-Five Thousand People Gathered under Roof of St. Peter's—One Thousand Americans Witness the Scene—At Night Rome a Seven-Mile Blaze of Light and Splendor—Leo's Happiest Day—Tributes of the Catholic World.....457

## CHAPTER XXXI

### LEO XIII. AND POLAND

Russian Persecution of the Catholic Poles in 1871-1880—Alexander II, Who Freed the Serfs, Pitiless Toward His Catholic Subjects—Stern Measures to Force Perversion from the Faith—Prose-lytes Made by Whips in the Hands of Cossacks—The Massacres of 1875 as Reported by the British Ambassador—Efforts of Leo XIII. to Secure Better Conditions—Russia Becomes Less Vindictive—Peace at Last—Liberality of the Present Czar.....470

## CHAPTER XXXII

### THE LAST DAYS OF LEO XIII

The Last Struggle Begins—Sympathy of the Christian World—Doctors Give Momentary Hope—Pope's Wonderful Tenacity on Life—Three Operations Found Necessary—"I Am Going Into Eternity"—Alternate Hope and Despair—"There Is Yet so Much to Do"—The Relapse—Long Period of Waiting—The End at Last .....475

## CHAPTER XXXIII

### STRIKING TRIBUTES TO THE GREAT POPE

The Lesson of Leo's Life—What the Emperor of Germany Declared—Tributes from the Great of England—Testimony Found in France—Notable Words from Scotland and Ireland—His Death Mourned by Scholars Throughout the World—Tributes of Distinguished Men of Our Own Country—The End.....492







LEO XIII. IN THE VATICAN GARDENS.  
(His Holiness' Latest Portrait.)



## INTRODUCTION

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THE history of the world is, in brief, the biographies of the world's heroes, saints and sages. The trials and triumphs of great men, their struggles, defeats and victories, their joys and sorrows, their plans and purposes, their hopes and ideals, are matters of keenest interest to all minds, because men are interested in *men*. Cities and civilizations, the achievements of science, varieties of institutions and customs, the arts and inventions, are but monuments and mementoes of the hands and heads and hearts that once brought them into being. Land and sea, mountain and plain, and the thousands of things in nature, compel consideration because of the presence and purpose and domination of man.

Here we have the reasons why biography is the most attractive and entertaining as well as the most useful species of literature. Moreover, whatever may be said with truth of biography as a class of literature can be reaffirmed with emphasis when the subject is the life of one of the very highest and most beneficent among men. What examples for imitation, what consolation in adversity, what stimulus to activity, what edification and admonition towards correct conduct, what arguments for right action may we not find concretely expressed in the pages of such biography!

The centenarian Pontiff, whose life is regarded as both a miracle and a benediction, was one who merited the words of the wise man, "The memory of him shall not depart away, and



his name shall be in request from generation to generation. Nations shall declare his wisdom and the church shall shew forth his praise." Considered in himself personally as well as in his high office, in his achievements as well as in his aims, Pope Leo XIII. takes his stand in the select circle of "men entirely great."

To have occupied the chair of Peter even for a day would have been a distinction singular enough to signalize a life. But it was given to Leo XIII. to carry the honors and burdens of the papacy for more than a quarter of a century, and thus to win a renown achieved only by his immediate predecessor since the days of Peter.

The papacy is the most exalted leadership on earth. The line of pontiffs extending back to the chief of the Apostles is the most glorious dynasty the world has ever witnessed. In the Pope as Christ's Vicar on earth resides the authority which rules in spiritual things fully one-sixth of the human race. To him in Blessed Peter was entrusted the care and keeping of Christ's entire flock. In his hands are the keys that open and shut; from him comes the power to bind and loose. His word is the final word in matters of morality and faith. Compared with the papal throne, all earthly kingdoms dwindle into insignificance. No one who under-estimates the office of the sovereign pontiff can get a right focus on the history of civilization or apprehend adequately the source of world propelling power.

But the glory of Leo's name is not a halo borrowed entirely from his high position. Great as the papacy admittedly is, it is indubitably true that Leo XIII. honored and embellished the office not less than the office elevated man. Joachim Vincent Pecci possessed the elements of true greatness within himself. Had he never worn the tiara he would have won preeminence

as a man. But having been raised to the sublime office of the "Servant of the servants of Christ," he became for mankind immediately the fulfillment of his own motto—"a light in the heavens." The effulgence of this light soon penetrated the dark recesses of the earth and men saw better the things of heaven. Scarcely a topic of human interest eluded Leo's attention, while everything he touched he ennobled and sanctified. Sixty-eight years of varied experience, of incessant labor, of profound learning, he brought as an entrance offering to the papacy. At an age when most men crave for retirement and rest he began his world career and "rejoiced as a giant to run the way." While never physically robust, but, on the contrary, always remarkable for his ascetical cast and precarious health, with the labors of years his expectancy of life seemed to increase rather than to diminish, till, as in the latter days of the beloved disciple, the saying gained ground that he could never die. Now, as we look back over his long life and memorable pontificate, we rejoice alike in the work which he accomplished, the kind of life he led, and the personal character that was his.

The supernatural requires the natural on which to rest. Men need right reason even more than they need true religion. For if they would use the former they might find the latter. The accession of Leo XIII. was synchronous with an eclipse in the world of thought. Men had become willing to abandon both reason and religion. "Metaphysics" was a word of mockery and "religion" a thing to be ridiculed. So it became the first concern of this "light in the heavens" to illumine and inform men on the fundamental things of human thought. The encyclical letter of August 4, 1879, is a memorable document and the fore-runner of others no less noteworthy. The impetus which it gave to the study of sound philosophy remains a world-

wide influence. Leo pointed out where the true science of thought could be found. He called the errant minds of men back to the Angel of the Schools. He bade the children of the Church to build on the foundation of scholastic philosophy if they would erect an impregnable fortress for the true faith.

The ample experience of Leo as diplomat and ambassador during his earlier years contributed in no small degree to fit him for the office of arbiter and reconciler, to which he was called almost as soon as he was elevated to the papacy. Naturally it would seem that the sovereign pontiff, the Vicar of the Prince of Peace, should be the one person best circumstanced in the world to act as international judge and preserver of the world's concord. In the instances submitted to this great pontiff, his renderings completely satisfied the demands of enlightened justice and fairness. That Leo was a statesman of high character and wholesome ideals no one will deny. That he loved justice and understood the true meaning of liberty is admitted all but universally. Clear headed, alert, penetrating, positive, strong-willed, yet sympathetic, even to the last he held the respect if not the favor of the rulers of nations. He was a force to be reckoned with. The growing sentiment regarding the Pope as international arbiter perhaps had more than a little to do with paving the way for the establishment of an international tribunal of arbitration at The Hague.

The present age is an age of problems. The past century will ever stand in history for an era of material progress. Through the advancements in physical sciences, the perfections in industrial arts, and the invention of mechanical devices, man's mastery over the elements of nature became almost absolute. With the division and combination of labor the fruits of exertion were multiplied, and the production of wealth



greatly increased. At the same time, the happiness of peoples did not keep pace with this marvelous material progress. Ignorance and poverty and misery were the lot of incessant and degrading toil. Luxury, extravagance, infamy, degeneracy, followed those who ate of what they did not plant or hoarded what they had no right to harvest. Wealth, which is the natural reward of toil, did not flow to the producer, and the gulf between the poor and the privileged, between the rich and the robbed, widened with time. Discontent and strife were engendered by injustice. The method of wealth-production had almost ceased to be a problem, but the just distribution of the results of toil, of labor, land and capital, called more and more for a practical solution.

Leo XIII. was one whose personal observation of the trend of the times had extended over a half century of adult life when he was elected pope. He was among the first of modern men to recognize the stupendous meaning of the labor movement. The children of toil were groaning because of the works, and Leo heard their cry as it went up to God from the works. Along with whatever else men shall say of the Pope Leo, let this be spoken forever in his praise. Leo XIII. is the first among modern rulers who really sympathized with the people. At a time when presidents and parliaments, republics as well as monarchies, seemed more and more to mistrust the masses, to minimize the power of the people, and to pander to plutocracy, Leo hesitated not to proclaim at once the rights of God, the natural rights of man. "The state must protect natural rights," said he, "not destroy them." "The condition of the working population," he insisted, "is the question of the hour, and nothing can be of higher interest to all classes of the state than that it should be rightly and reasonably decided."

The well-being of civil and political society cannot co-exist with a disregard for the well-being of the family, as the stream cannot rise higher than its source. The family is the unit, model and beginning of all larger associations. The integrity of the family rests on the sanctity of the marriage bond. Laxity in matters pertaining to the marriage contract inevitably terminates in confusion and disorganization of society in general. Not alone in these powerful dissertations on Human Liberty, Political Power, the Christian Constitution of States, the Condition of Labor, etc., did the great Leo essay to save society from false philosophy and fiercest passion, but also, and especially in his encyclical on Christian Marriage, he offers the most wholesome counsel and means to help humanity and to uplift and purify society. The true glory of a nation begins only in purity of private life. And this purity prevails only when the unity, indissolubility and the sacramental nature of marriage are admitted.

No calumny against the spouse of Christ was ever circulated with more assiduity or believed in with more crass ignorance than the one which charged the Church with opposition to the Bible. If the Church maintained that God's revelation is wider than any book, she was called unscriptural; if she asserted that in the written word there were some things hard to be understood, which the unstable wrested to their own destruction, she was accused of hiding God's revelation from the people. An honest mind could easily have fathomed these falsehoods. Yet great is the power of prejudice. No one in his day did so much as Leo XIII. to change the whole course of things Biblical, to elevate the Catholic position, and to enliven Catholic interest in the sacred Scriptures. The efforts he put forth for Catholic education, his cordial approbation of Catholic institutions of

higher study, the opening up of the immense treasures of the Vatican archives to the world's scholarship, his encyclical on Scriptural Studies, in which he aims to give a direction and an impulse to Biblical Science, and, lastly, the establishment by him of a Biblical Commission consisting of renowned scriptural specialists, all go to show how futile are the traditional slanders which allege antagonism between the Bible and the Church.

No one could do ample justice to the influence of a life like that of Leo XIII. who would neglect to notice his literary and devotional spirit. From early youth to extreme age, he wooed the favor of the Muses. In well-rounded verses he poured forth the sentiments of his soul. His thoughts dwelt habitually with high and holy things. The beauties of nature always appealed to him. His poetical temperament was so personal and permanent that it did not vanish with the flight of years.

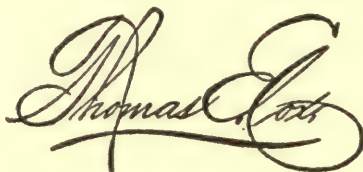
The approval which Leo gave to certain prayers and devotions in the Church of God will cause them to abide as monuments of his glorious reign. A token of his love for the Mother of God will not be wanting while men continue to call upon Mary as the "Queen of the Most Holy Rosary."

But there is not space in the brief pages of an introductory to recount the labors of a long life, the glories of a great pontificate, or even to sum up the salient characteristics of a marvelous personality. The body of this biography will treat these topics in due order and with charm and thoroughness. Leo XIII. will be remembered and loved for the positive elements in his character, for the qualities of head and heart that made him "a light in the heavens," for the fidelity and force with which he championed Catholic truth at all times, and for the longevity and sanctity of his life.

It remains for the writer simply to congratulate the pub-



lishers of this volume on the enterprise and spirit they have put into this work. It is a pleasing duty to testify to the patient care and consummate art that have characterized the compiling of this life, and to acknowledge the skill and scholarship of the workman who has embellished and beautified the whole. The result, as aimed at, is the production of a popular book—the “life beautiful of Leo XIII.”—one that should appeal to the many, and edify, enlighten and elevate all.

A handwritten signature in dark ink, reading "Thomas Cost". The signature is written in a cursive, flowing style with large, elegant loops and a long, sweeping underline that extends to the right.

*Holy Name Cathedral, Chicago.*

## CHAPTER I

### *Birth and Childhood of Leo*

GREATNESS ALLIED TO GOODNESS—THE ANCIENT CITY OF CARPINETO—LEO XIII'S BIRTHPLACE, HOME AND FAMILY—A NOBLE AND DISTINGUISHED ANCESTRY—HOW CARPINETO BEARS ITS POVERTY—INSIDE THE PECCI FAMILY—INTERESTING GIFTS AND SOUVENIRS—ITALIAN WELCOME TO A BABY—REGISTRATION OF JOACHIM'S BAPTISM—HOW AND WHY HIS NAMES WERE CHOSEN—A NOBLE FAMILY IN STRAITS—DEVOTION OF THE COUNTESS-MOTHER—NINO'S FIRST WALK—CHILD'S LOVE OF HORSES—PROPHETIC LOVE OF ST. THOMAS AQUINAS—A GENERAL SPOILED TO MAKE A POPE—JOSEPH AND JOACHIM TO GO TO SCHOOL—SURVEY OF POLITICAL CONDITIONS.

A GOOD man is a great man; but very often a great man is not a good man. The first part of this statement is borne out by the Sacred Text: "He that conquereth himself is greater than he who taketh cities." The second is confirmed by all human experience. The late illustrious Pontiff, Leo XIII., was recognized by the whole world as a great man. He was also a good man. In fact his greatness lay essentially in his goodness. With Leo greatness and goodness ever went hand in hand. The career of such a man is therefore a lesson for all humanity, for the lowly and lofty alike, and especially for the faithful members of Holy Church, who are now bewailing the loss of their venerated Chief Pastor and spiritual Guide.

It was in the Italian city of Carpineto, an ancient stronghold of the Volscians, that Vincent Joachim Pecci first saw the light of day. At present it is a municipality of about 4,000 inhabitants and nestles on a spur of the Appenines which extends

into the Papal domain between Rome and Naples. The name of the place signifies an elm-grove, or wood, doubtless from the fact that the mountain on which it is, was formerly covered by a forest of those trees. The traveler who now goes from Rome to Carpineto (on the Velletri line), must leave the train at Segui. There he finds only an antiquated stage-coach, by which it will take him three more hours to reach the end of his journey. But he is very apt to forget both time and fatigue in the wondrous beauties of the mountain panorama through which he is borne along.

The houses of Carpineto are clustered around two hills and exhibit an ancient but pure style of architecture, numbers of them having armorial sculptures on their walls. On the loftier of the hills stand the palace of the Pecci family and the church of St. Leo, the latter an edifice in Grecian style built for the Carpinetans by their illustrious townsman. Besides this gift Leo XIII. renovated all the churches of Carpineto. He even ministered, as far as possible, to the physical needs of his town-folk by building for them in succession a men's hospital, in charge of the Brotherhood of Mercy, a women's hospital and an asylum, managed by the Ladies of the Blessed Sacrament, and two public fountains.

One of these fountains is in the square fronting the church and bears a Latin inscription to the effect that "Leo XIII., Sovereign Pontiff, in the Tenth year of his Reign, caused this pure and healthful water to be brought from the Lepini mountain." Beneath this, in the same language, is chiseled a dainty verse, written by the Pope himself, and which has been thus translated: "Spring, whose silvery waters the flowery meadows eagerly seek to drink; not their thirst, O citizens, do I desire to quench, but rather to supply your homes abundantly." The other fountain, which stands opposite the Pecci home, is likewise inscribed with a verse in Leo's choice Latinity. Both fountains display the pontifical arms.

The peasant of Carpineto is poor, but bears his lot bravely.



When the wheat crop fails him he gets along finely with a meager diet of corn-bread. The Carpinetans have clung loyally to the simple faith of their forefathers and are steadfast in following the pious old customs of their native hills. During the harvest time, for instance, every workman brings home with him to the parish church, from the fields where he has labored since dawn, a small sheaf of wheat, which he lays as an offering before the altar of the Holy Virgin, while the vaulted roof resounds with cries of "*Viva Maria!*" "*Viva la Madonna!*"

The Pecci family belonged originally to Cortina, but, at the end of the fourteenth century, were citizens of Siena. From Siena, at a later period, they moved to Carpineto. Among the paternal ancestors of Pope Leo were many statesmen and diplomats of renown. Paul Pecci, in the fifteenth century, was Ambassador to Naples and afterwards held military rank as a general. Another Ambassador was Lelio Pecci, who served the Republic of Siena at the Court of Charles V. Giacomo Pecci was given the castle of Spoleto by Pope Martin V. as a reward for faithful services. Many other illustrious members of the family might be named, such as John Baptist Pecci, Vicar-General of Anagni in the reign of Clement XIII.; Colonel Antonio Pecci, Ferdinand Pecci, an eminent jurist and friend of Benedict XIV., and Joseph Pecci, who was favored with the intimacy of Pius VI. and Pius VII. The family is also honored by having two of its members on the calendar of the saints—Blessed Peter Pecci, who founded the Order of the Hermits of St. Jerome, and Blessed Margherita Pecci, of the Servitors of Mary. On the roll of Jesuit martyrs may also be found the name of Bernardini Pecci, who spent his life as a missionary in India.

Pope Leo's father, Count Ludovico Pecci, held a colonel's commission from his feudal lord, Prince Aldobrandini Borghese, and commanded the Prince's militia in the districts of Garignano and Carpineto. At the time of the French invasion this militia was called the "Civic Guard" of the Volscian terri-

tory. In 1809 the French Government appointed Colonel Pecci Mayor of Carpineto. Thus he exercised great power and influence, being chief magistrate of the town and lord of the manor, of all which he was most worthy by his zeal for the public welfare and the purity and dignity of his character. The Countess Anna Prosperi Busi sprang from one of the noble families of Cori, a village near Carpineto. Through her Pope Leo was descended from the most famous tribune, Cola di Rienzi, and some have tried to explain his democratic leanings by this remote connection; but a safer explanation may be found in the indulgent love for the masses which was so strong a characteristic of the revered Pontiff.

Seven children in all, of whom Pope Leo was the last survivor, formed the family of Count and Countess Pecci. These were as follows: Carlo (1793-1879), Anna Maria (1798-1870), Catarina (1800-1867), John Baptist (1802-1881), Joseph (1807-1809), Gioacchomo Vincenzo Raffaelo Luigi (March 2, 1810—), and Ferdinando (1816-1830). Of the sons thus named John Baptist Pecci alone was married, but he left several sons and grandchildren, so that the family name will not probably be soon extinct.

At the beginning of the nineteenth century the Pecci home, at Carpineto, was occupied by Count Ludovico and his wife and children. This palace, as it was later called, has a grim and monastic appearance that may be largely due to its barred windows. It is entered by a wide, modern stairway, leading up to a double swing door, which is furnished with knockers bearing the Pecci arms. The visitor of our own times, who once gains admission, if left a few moments to his reflections in the salon, might almost imagine that Pope Leo was doing the honors of the place. His glance is inevitably drawn to a full-length portrait of his Holiness standing erect before him in pontifical robes. The artist has certainly given an admirable likeness, for so animated are the noble features that a welcome seems on the point of utterance. The salon contains many

other family portraits, the place of honor being occupied by those of Leo's father and mother.

Colonel Count Ludovico, in the canvas, wears his hair powdered in the fashion of that day, and is dressed in a uniform of blue velvet with gold and crimson facings. The buttons display in relief the papal tiara and keys. Countess Anna looks charming in a double caped robe open at the neck and adorned with gems and embroidery. Her right hand rests on her fan, while the left is holding the brim of her plumed hat. Her face shows all the nobility, grace and condescension, not unmingled with pride, which might best denote her high lineage.

From the salon a visitor passes into "Monsignor's room." Here the furniture and hangings are in yellow, and here we are told that Joachim Pecci spent many of his holiday hours. This is further impressed on us by the Latin inscription, which reads: "Stranger, in this room of his paternal home, Leo XIII., prelate, delegate, bishop and cardinal, has many times sojourned. Count Ludovico Pecci, in honor of his august uncle, had it decorated anew, A. D. 1884."

Near the portrait of Blessed Margherita Pecci is suspended, in a small frame, the brief message in which Leo XIII. announced to his brothers his elevation to the pontificate and sent them his first apostolic blessing. Thus it runs:

"FROM THE VATICAN, February 20, 1878.

*"Very Dear Brothers:*

"I have to inform you that at the election of this morning the Sacred College deigned to elevate my humble person to the Chair of St. Peter. This is my first letter, and, wishing the family every happiness, I send you all the apostolic benediction with my love. Remember me fervently in your prayers.

"LEO P. P. XIII."

There are two other rooms in the Pecci palace that call for special notice—the library and the apartment in which Leo



XIII. was born. The former is a large, rectangular room, with a table in the center. The walls are lined with well-filled bookcases, the lower shelf space being used for cupboards. The largest of these cupboards, under the only window, contains Leo's school copybooks and letters from the time he was eight years old. Count Ludovico, the eldest son of John Baptist, who died in 1882, preserves these mementos with pious care, but he is entirely willing to show them to visitors who make a pilgrimage to Carpineto out of love or reverence for Leo XIII. He will also extend to such visitors a princely hospitality, albeit in a style of charming simplicity, which is a trait of his character. The other chamber we have mentioned is now a perfect museum of the family relics. The Pope's fowling-piece, his white papal cassock, his cardinal hat and that of his brother Joseph are here displayed in tall glass cases side by side with the brocaded gowns and silken coats of some of their ancestors. In this room, March 2, 1810, was born him whose reign was destined to become a pure and shining light in the firmament of God's Church. A few minutes after the happy event Count Ludovico came out and presented the newly born child to the townspeople, who, according to the custom, had gathered in one of the salons of their lord's manor house. The babe was welcomed by loud and joyous shouts of "*Ervira Ser Vincenzo Gioacchomo Pecci!*" while the shepherds on the adjacent hills spread afar the news of the event by sounding their pipes and flutes.

Two days later, on March 4th, the infant was baptized. The certificate of this ceremony is as follows:

"In the year of our Lord 1810, on the fourth day of March, at the sixteenth hour (about ten o'clock in the morning), the Very Reverend Michael Catoni, Canon of the Most Holy Cathedral Church of Anagni, baptized, by the permission of the undersigned, a child, born two days before, to the most illustrious Lord and Lady, Ludovico Pecci and Anna Prosperi, residents of this parish of St. Nicholas (Carpineto), in the names of

Vincent Joachim Raphael Louis. The sponsors were the most illustrious and renowned Joachim Tosi, Bishop of Anagni, who appointed as his representative the Reverend Hyacinth Canco Caporossi, from whom I have received his authority in due form; and the most illustrious Lady Candida Pecci Caldanozzi. In witness whereof, I, Zephirin Cima, vicar of this parish," etc.

The Bishop of Anagni, Mgr. Tosi, had promised to baptize the babe himself, but, being called elsewhere, was content with giving the child his own name, Joachim. The chapel of the Pecci palace where the child was baptized is dedicated to St. Vincent Ferrier, a Frenchman. It was on this account, by request of the Countess, that the name of Vincent was also included. From his earliest years the future Pope was always styled "Nino" in the family circle. Up to the time of his mother's death he signed himself "Vincent," but later adopted the practice of adding Joachim. In time he came to use the latter name only, and so continued until he became Pontiff.

The land-owners in this part of Italy suffered great loss of property by the French Revolution, and the Pecci family were no exception to the grievance. They were compelled to practice a rigid economy and denied themselves much that befitted their rank so as to provide for the education of the children, especially of Joseph and Joachim. Countess Anna, however, was a lady of rare wisdom and courage. She was also a devoted and practical Christian. Instead of repining at the wickedness of men and the poverty of the times, she saw nothing to be ashamed of in the work of rearing silkworms, and this profitable business served to replenish the family purse and provide for the college expenses of the brothers—the future Cardinal and the future Pope.

Meanwhile the two boys, Joseph and Joachim, grew up under the eyes of this most excellent mother.

"My Vincent," writes the Countess to her brother-in-law, Antonio Pecci, "is now able to walk alone, and he toddles

around everywhere. He is very fond of horses. Though scarcely big enough to be seen, he is constantly astride of the chairs. Last evening, being with the groom, he insisted on leading your horse to water by the bridle. He steered it right along to the fountain by himself, and we all laughed heartily at hearing his 'Whoa! whoa! whoa, there!'

It is a saying that "the child is father of the man," and it may not be amiss to mention that one of the most characteristic traits of Leo XIII. was thus expressed as a child, when he resolved to lead the horse "all by himself."

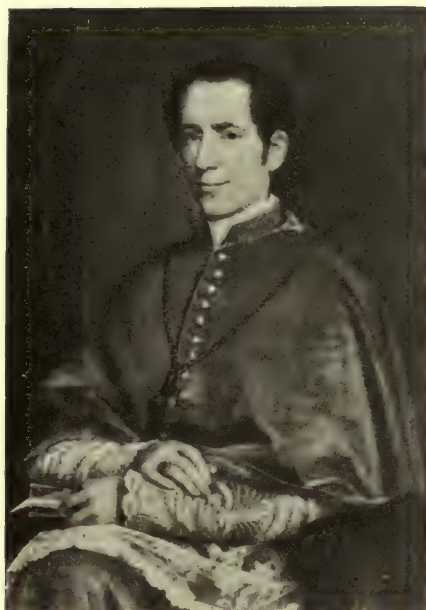
Somewhat later than his brother Joseph, but while still very young, Joachim began to display a great fondness for study, which his mother interpreted as a sure sign of the vocation she desired for him. It is related that one day Count Ludovico took the child for a walk and pointed out to him, from the hillside, the locations of Aquino and Monte Casino.

"What? Aquino!" said Joachim, "where St. Thomas the Doctor was born, and Monte Casino, where he learned to read and write! Papa, may I go there also to learn to read and write?" This juvenile reverence for the great St. Thomas would seem to have been prophetic. It was Leo XIII., at a later day, who named him "the Archimandrite of theologians," and imposed on the clergy of Christendom the study of that colossal work in which the inspired monk seems to have exhausted human reasoning and pierced the mysteries of Faith as far as they are accessible to the heart and mind of man. Count Ludovico came back from his promenade in a moody spirit. The wish expressed by his child, "to learn to read and write as St. Thomas did," was at odds with the career he had intended for Nino.

"I wanted to make a general of him," he said to the Countess, despondingly.

"Well," replied that lady, "you may even make a Pope of him!"





POPE LEO XIII.

When Mgr. Pecci, Archbishop of Dam-  
ietta, Apostolic Nuncio to  
Belgium, 1843.



As was written by an amiable lady who resided in Rome during Leo's ninetieth year:

"It was among surroundings of nature's fairest loveliness, under the care of a tender mother, who first molded and trained his youthful character, that the child spent his opening years; and perhaps to that healthy, out-of-door life he had led among the woods and chestnut groves of his paternal estate the Holy Father owes his wonderful vigor and longevity. As a child the little Pecci was of a quiet, dreamy disposition, already evincing the studious tastes of the 'litterateur' and student. Even now Leo XIII. has not lost that early taste for the beauties of nature which distinguished his childhood; and one of the few recreations the Pope allows himself is his daily drive or stroll in the park-like gardens of the Vatican, among his birds and his vines, and the simple garden pleasures, which, with his poetry, form the relaxation of a profoundly intellectual mind. Here, in the brilliant sunshine of a Roman mid-day, when the spring violets and cyclamen fill the air with their subtle perfumes, and the fountains leap against the blue sky, and the birds answer each other in the ilex avenues, the venerable Pontiff snatches a brief respite from the cares of state and comes gladly to this garden domain from the stately Vatican, whose massive walls form an insuperable barrier between him and the outer world that lies beyond his gates, but with which, after twenty years of imprisonment, Leo XIII. has never for one instant lost touch or sympathy."

Very soon after the promenade mentioned above these excellent parents, doing violence to their own feelings, arrived at a grand purpose. They resolved to send Joseph and Joachim together to the college of the Jesuit Fathers at Viterbo. For all that Count Ludovico was by no means resigned to see his favorite son take the first step to a religious career.

"It's likely enough," he said, "that Joseph will never be anything but a Jesuit, but I don't like the idea of my Joachim coming back to us as a village priest."

"But suppose Joachim became Pope and Joseph a Cardinal?" said the mother. "Wouldn't that be a glorious future for our children?" Perhaps the noble lady was less confident than she professed to be. The health of her Nino, who was to enter college at the October term of 1818, had already begun to cause her some anxiety. She even feared, for a time, that her own strength would not bear up under the separation her affections imposed upon her.

"As for me," she wrote to the children's grammar professor, "it is indeed a cruel separation. Shall I have the nerve to bear it? Will God give me the needed courage?"

God gave her that courage. Is it not He who has made the mother's heart, as was said by Father Ravignan, "to be the constant abiding place of sorrow?"

And here let us cast a hasty glance over the stage on which our subject appears:

The time which includes the nativity and childhood of Vincent Joachim Pecci may be described as one of storm and disaster. Having swung himself upon the shoulders of the French Revolution, being in truth its legatee, the son of the Corsican nobleman, Carlo Bonaparte, and of his wife, Letitia, Napoleon held sovereign sway over the greater part of Europe. The Papal States, where Carpineto was situated, did not escape this yoke, but had been formed into a Roman Republic by General Berthier, and Pius VII. led off as a prisoner to Valence, where he died in 1799. It is true that the newly elected Pontiff, Pius VII., was allowed to make his entry into liberated Rome on March 14, 1800, but the heavy hand of the tyrant, who was chosen Consul for life in 1804 and soon afterwards made Emperor, and continued to press upon the States, and, in fact, became more weighty as the fortunes of war seemed everywhere to smile upon him. In 1809 the Papal States were again seized by France and Pope Pius VII. made its prisoner. In 1811 the son of Napoleon and Marie Louise, daughter of the Austrian Emperor, though still in swaddling clothes, was pro-



claimed "King of Rome." It was only after the expedition to Russia and the burning of Moscow, in 1812, that the beginning of the end appeared in view. The end itself came with the three-day battle at Leipsic, in October, 1813, soon after which Napoleon was dethroned and banished to the Island of Elba, April 28, 1814. Again the Papal States were handed over to their rightful sovereign, and Pius VII. entered Rome May 24, 1814. Napoleon escaped from Elba March 1, 1815, and the Pope fled from Rome during the same month. This time, however, the sway of Napoleon only lasted for one hundred days. On June 7 we find Pius VII. once more free and enthroned at Rome; and very soon afterward Napoleon was a prisoner of Europe on the desolate island of St. Helena, where this modern Cæsar died in May, 1821.

Two years later, August 20, 1823, Pius VII. also departed this life. His successor as Pope took the name of Leo XII. After his decease in 1829 Pius VIII. ascended the pontifical throne, but lived as Pope only twenty months, his death occurring on November 30, 1830, so that the conclave which elected his successor was held in the midst of great political turmoil and revolution. The new Pope took the name of Gregory XVI. and continued to reign until 1846, from which date the bark of Peter was under the guidance of the illustrious Pius IX. down to 1878, when Joachim Pecci was called to the helm.

We have thought it well to call attention thus briefly to the tangled state of affairs in Europe from the beginning of the nineteenth century to the accession of Leo XIII., so that the course of his eventful life might be more clearly judged. This being done, we return to our narrative.

## CHAPTER II

### *At School with the Jesuits*

THE PROUD CLAIMS OF VITERBO—KIND-HEARTED JESUIT PRECEPTORS—THE MOTHER'S JOY IN HER CHILDREN—JOACHIM CALLED "A LITTLE ANGEL"—HIS BROTHER SOMEWHAT SCAMPISH—WONDERFUL PROGRESS IN STUDIES—MOTHER WANTS THEM TO BE PRIESTS—THE TONSURE DECLINED—PAPAL DELEGATE BAFFLED—PECCI'S FIRST COMMUNION—A LATIN POET OF ELEVEN—SICKNESS AND DEATH OF THE COUNTESS—FILIAL LOVE AND DEVOTION—THE YOUTHS NOW AT ROME.

THE scene now changes to the Jesuit College at Viterbo, where the scholastic term opens November 12. This ancient city is at the foot of Monte Cimiani, an extinct volcano in the region between Rome and Florence. It has a population of about 10,000, is the See of a bishop and possesses sixteen other churches besides the cathedral. It also boasts of the mausoleums of some bygone Popes, and of the remains of St. Rose of Viterbo, whose feast is held September 4 and is celebrated with much fervor in the country round about. The Viterbo Jesuit College is on St. Ignatius Street and here the two youths were to make a seven years' course to fit them for the higher studies.

The bitterness of parting from home was less felt by the boys than by their tender mother. Moreover it is well known that the Jesuits, who are peerless educators, treat their pupils with great delicacy at the change from family life to that of the college. In religion they are called Fathers; but they are even more than that, for their supreme gentleness takes the place of maternal love itself. Thus it is that their collegers are like so many families.

Soon after her boys had left her the Countess wrote: "The letters I get from Viterbo are admirable. My children are very happy and the Fathers of the college are well pleased with them. I have therefore great hopes that they will prove a comfort to me by and by. Just now they are staying at a villa a mile out from Viterbo, and have good appetites and lots of play. I trust they will keep in good health and prove a credit to themselves."

And so, indeed, they did, as may be seen from a letter of Fr. Ubaldini, Rector of the College, written at the same time as that of the Countess: "I know very well how great is a mother's love. I am not surprised that you find this separation a painful trial. But you can take comfort in the thought that some day you will be repaid with delight and consolation; for such are the dispositions of the children you have confided to us that I feel I can predict for them a brilliant future. They are very dear to me because they are so good, and already show the fruits of a wise training."

It was thus that the superior of the Viterbo College augured for his pupils, Joseph and Joachim, a glowing future. The worthy priest did not imagine he was so true a prophet; for it must be admitted that his predictions have been fulfilled to the letter. Moreover, time only served to strengthen the favorable impression made on the rector. "Vincenzo," he writes again, on April 9, 1820, "continues to behave admirably, and I look upon him as a little angel. Peppinois is rather lively and is developed into a bright young scamp. However, I have no complaint to make of him, though he keeps me constantly on the watch like a sentinel on guard."

"Young scamps" are not without their good points. There are some great educators who think there is more in them than in those sluggish natures that show a mere passive goodness. In fact, such was the opinion of the illustrious Archbishop Dupamloup. "In a good education," writes this famous prelate, "the very defects of the pupil may be used as a means of toning his

character. One by one these defects will yield to the better qualities that are in him, and because of this fierce struggle, in which they gain the upper hand, they will develop into so many virtues." This theory was fully proven in the case of Peppino, who, in time, became a model ecclesiastic and an honor to the Sacred College.

Vincenzo had only just entered his eleventh year when his mother entreated Mgr. Lolli, Papal Delegate at Viterbo, to confer the tonsure on him, it being the dearest wish of her heart that her sons should be consecrated to the service of God.

"Dear Monsignor," she wrote, "I have one more request to make of you. I wish my boys to enter the service of the Church, and to have them started on their priestly career. If time does not confirm their vocation to it, they can follow the bent of their inclinations. Their father, the Count, desires me to say that it would give him great pleasure if the tonsure were conferred on them. Will you not grant this boon to their devoted parents?"

Strange to say, the Delegate was not surprised at the request, which most people would consider at least premature. On the contrary, he at once fell in with the wish of the Countess. On March 25th he thus wrote to her:

"I think your idea is a capital one. You should ask the Bishop of Anagni for dismissory letters, so that Nino and Peppino may be registered in his diocese. If you send me those letters I shall then do the rest."

The Bishop also found the request of the Pecci family to be entirely reasonable. Within three weeks' time Mgr. Lolli was in possession of the necessary documents. There was nothing more to be done than mention the fact to the interested parties so as to obtain their individual consent.

Mgr. Lolli wrote on April 22d: "Father Ubaldini, Father Bonelli and the two boys will be here to dinner. I shall take advantage of the occasion to urge on the boys a study of the





little catechism, so that they may be ready for examination before the tonsure is granted."

In due time the dinner took place, but other matters did not go just exactly as the Delegate wished. He tells the story of his disappointment in this curious letter to the Countess:

"Your boys came here to spend their Easter holiday. Before they were brought by the Fathers to my official residence, the Bishop of Viterbo chanced to make a visit, as it happened, just at the right time. I begged of him to confer the tonsure on the children. With much amiability he at once consented to do so, and, as fortune would also have it, your boys entered the room just when he had given his consent. Once more I spoke to them of the wish of their parents, but they frankly told me that they had different views and had made their desires known to Father Ubaldini. Anyhow, the boys refused to accept the tonsure."

The duty of reporting this refusal to their mother fell to Nino. He performed it in a delicate and filial manner, with many diplomatic expressions that might tend to lessen her disappointment. His letter said:

"Yesterday, by invitation of the Papal Delegate, we dined with him and Father Ubaldini. When dinner was over he told us of his wish that we should accept the tonsure. We were greatly surprised, but have not been able, thus far, to give our consent, although we have continually prayed to our Lord and His Blessed Mother that we shall be led to do the will of God. We beg to join your prayers with us for this end, and that we shall not fail to receive a definite guidance."

Mgr. Lolli was greatly puzzled meanwhile to understand why the boys had declined to comply with their mother's wish. "It is evident," he wrote, "that Nino and Peppino are afraid to be the only two boys wearing a clerical collar and capello, and that their schoolmates will call them 'preachers'; but when you next pay us a visit all will go well. You will be pleased with your sons. Their conduct is excellent and their health is even better.

When you write to them do not fail to urge how desirable it is that there should be priests in the Pecci family, in view of the living and prebends which they hold by inheritance."

At last Nino gave his consent, and Father Ubaldini, writing of him again, says: "Joachim Vincenzo is a very good boy, and he gives me the highest satisfaction. He is really a little angel. The boy's own letters display a spirit of fervent piety."

The following is a specimen:

"VITERBO, November 11, 1821.

*"Madame and Very Dear Mother:*

"Your presents have pleased both me and my brother very much. This mark of your attachment can only make us strengthen our own for you, as it is our duty to do, in proportion to your desire. Yes, we will do this, but we need your prayers to help us to give you full satisfaction, so grant us those prayers. For some time you have kept us in hope that you would come and embrace us, but the moment has not yet arrived. Imagine how sad your absence makes us. Images of the saints, whoever they may be, will always be pleasing to us, but the prettier they are the better we shall like them. Remember us to papa and others. Give me your blessing, and let me kiss your hands with tender affection, and sign myself,

"Your most affectionate son,

"VINCENT."

Napoleon, in the midst of his many victories, and with the modern world almost at his feet, was fain to admit that the day of his First Communion had been the most joyful day of his life. So was it the happiest day for him who was to become Pope Leo XIII. The date of this event was the feast of St. Aloysius Gonzaga, June 21, 1821. Thus he was eleven years old when for the first time he received our Lord into his heart at the Church of St. Ignatius in Viterbo. Meanwhile his intellect had been ripening apace. Already he had cultivated a taste

for poetry, and made an effort to celebrate the event just recorded by a Latin sonnet in honor of St. Aloysius, who is regarded in all Jesuit colleges as a shining example for their pupils. This sonnet was only rescued from oblivion in June, 1896, when it was discovered and placed in the hands of the venerable Pontiff. He took the dingy paper and attentively perused the verse that time had almost clouded. It is said that when he raised his eyes a great tear fell down upon the stained paper—a precious tear that might be deemed a tribute to the blessed time when he made his First Communion.

Joachim's instructor in Latin and Italian was Rev. Father Leonard Giribaldi. The making of Latin verses was much in vogue, and Nino practiced constantly the expression of his fervent thoughts in the language of Virgil. He often besought his mother for a copy of the *Regia Parnassi*, and when, at last, it was sent to him, he thanked her in verse, and the delighted mother sent him, for a reward, a basket of sweet cakes and two crowns in money. Not long after the eleven-year-old poet had written his sonnet in honor of St. Aloysius Gonzaga, he sent the following lines to Father Vincent Pavoni, Provincial of the Jesuits in Viterbo:

“Nomine Vincenzo quo to, Pavone, vocaris  
Parvulus at que infans Peccius ipse vocor.  
Quas es virtutes magnas, Pavone, secutus  
O! utinam possim Peccius ipse sequi!”

The following is a translation:

“The name of Vincent which thou, Pavoni, bearest, is also that bestowed on me, Pecci, a little child. Those great virtues which thou, Pavoni, practicest, may I, Pecci, also practice.”

This tribute is certainly neat and displays great aptitude on the part of the writer. While the schoolboy's attempts may not be termed poetry in the light of masterpieces, it is nevertheless

a fact that they are full of promise. They are the blossoms that betoken a rich and luscious fruit in the time to come.

While Joachim showed such a liking for Latin verses, he was not neglectful of the other branches of his classical course. Mgr. Lolli, in writing to the Countess, August 27, 1822, says:

"On Saturday I presided at a philosophical discussion dedicated to his Eminence, Cardinal Galeffi, Bishop of Viterbo, and held in the Jesuit Church. At the same time it fell to my lot to distribute prizes to the young people of this institution. I felt great pleasure in awarding the first prize for rhetoric to our Peppino, and the second prize for the humanities to our Vincenzio. The prize won by Peppino was a large silver medal, and that of Vincenzio a smaller one of the same material. I inclose a certificate on which their names are recorded and send you this account of the progress of your children, that it may rejoice your heart and add to their father's pride in his boys."

Not long after the date of this letter the Countess began to suffer from the inroads of the disease which was to end her life. Joachim's letters are now filled with the expression of his hopes and fears according to the reports made on the health of his beloved mother. To his uncle, Antonio Pecci, he writes:

"The continued attacks of fever, from which mamma suffers every day, are not only a distress to herself, but a source of anguish to the entire family, and especially to us. We had hoped to see her back again this month (May, 1824), as she has promised us if she were better; but papa's letter tells us, thank God, that the doctors consider her illness to have now reached its worst, and that it can be cured by quinine. Meanwhile we continue to pray fervently to the Blessed Virgin for the recovery of mother's health."

It was true that the illness was at its height, but the quinine proved to be powerless against it. By the doctor's advice the Countess agreed to leave Carpineto and go to reside in the Muti Palace at Rome, the abode of her brother-in-law, Antonio Pecci.



Scarcely had she arrived when her illness became so much worse that the hope of recovery was abandoned, and the family, including the two boys, were summoned to her bedside. Nevertheless she survived a month longer, God having vouchsafed to this pious mother one last consolation before Death should remove her from the uncertainty and misery of this lower world. She says in her last letter, written to her husband, July 5th:

"I made Joachim put on the priest's cassock and mantle; the three-cornered hat suits him very nicely. At first he shied, but, like the dear boy that he is, he seemed very glad afterwards. Peppino would also have donned the garb, but he said it would only be putting us to needless expense, as he means to become a Jesuit. His acts are really those of St. Aloysius. He expects to begin his novitiate in October after he has seen you all." Thus was it permitted to this noble lady to see, as through a glass darkly, the fulfilment of her aspirations. She died August 5, 1824, her eyes being closed by the loving son Joachim. Many years afterward, in recalling this sad bereavement, he described her as "the benefactress of the poor, a peerless mother and a woman of all the heroic virtues." The Countess was entombed in the Church of the Stimmate, at Rome, the epitaph above her dust being as follows:

"Here lies Anna Prosperi, mother of the poor, most affectionate to her children, born at Cori, a saintly woman, gentle and generous. After an exemplary fulfilment of all the duties of a mother, she died, lamented by every honest heart, during the nones of August, MDCCCXXIV. She had lived 51 years 7 months and 11 days, in sweet companionship with those around her. Ludovico Pecci and her afflicted children erected the monument to this unique and incomparable woman. Peace be unto thee, pure soul."

## CHAPTER III

### *At the Roman College*

THE BROTHERS ENTER COLLEGE—ONCE MORE WITH THE JESUITS  
—JOACHIM A SPEEDY PRIZE WINNER—UNCLE GIVES HIM A  
WATCH—HIS KEEN DEVOTION TO STUDY—FONDNESS FOR  
RARE BOOKS—STUDENT'S ADDRESS TO LEO XII.—JOACHIM  
AS A SPECIAL CORRESPONDENT—REPORTS OF PAPAL ELEC-  
TIONS—HIS FACULTY OF SARCASM—PREPARATIONS FOR VA-  
CATION SPORTING—MEMORIES OF AN OLD CARPINETAN—  
A FALL INTO THE DITCH—DISCUSSES A PUBLIC THESIS—AS  
AN EMBYRO DIPLOMAT—OVERWORK AND BROKEN HEALTH  
—PRIVILEGES OF NOBILITY.

THE death of the loving mother and devoted wife was a cruel blow to the Pecci children and their father. It had the effect, however, of bringing them together more often and intimately. The young students did not again go back to Viterbo, where they had just finished their sixth year when this bereavement fell on them. They continued at the Muti Palace in the household of Uncle Antonio, and it was thence, in the fall of 1824, that they entered the Roman College. This was one of the oldest and most famous institutions of learning in the Eternal City. It was founded 1551-1553, by St. Ignatius Loyola and St. Francis Borgia, and had the distinction of being the *Alma Mater* of nine popes, not including the late illustrious pontiff. Among the saints who were here educated mention may be made of Aloysius Gonzaga, John Berchmans and Leonard of Port Maurice. On the dissolution of the Society of Jesus the College was put in charge of secular priests, most of whom had been trained in it or were ex-Jesuits. In 1814 Pius VII. had promised to restore it to the Society and this event actually took place in May, 1824. Thereafter it flourished

greatly down to 1870, when it was seized on an empty pretext by the usurping Italian government in spite of the protests of Catholic Christendom.

At first the two Pecci boys continued the course in classics which had been interrupted by the death of their mother. Joachim, especially, was indefatigable in his devotion to study and even in his initial term won first prizes for orations and Latin verses. Count Antonio felt justly proud of his young kinsman's success and undertook to reward it. To judge from the following letter to his brother Charles, Joachim was not unmindful of his uncle's promise:

"In regard to the prizes, which my poor efforts have won for me, and not without some labor, you will greatly please me by mentioning them to papa and especially to Uncle Antonio, who promised on his word of honor to give me a watch." This letter was dated from Maenza, where Joachim was spending the holidays with another brother, John Baptist. In the ensuing month of October he was again at Rome and had renewed his studies with passionate energy. His brothers heard nothing of him for two whole months. He was entirely rapt up in his books. In that and the two following years he won first prizes in logic, metaphysics, moral philosophy, mathematics, physics and chemistry. It was remarked of him by one of his fellow-students in a communication to the "*Civiltà Cattolica*" that during his studies in Rome he had no other society or amusement; "his desk was his world and scientific research made his paradise." In his work, entitled "Great Catholics," the Abbe Vitrim alludes to the same period in these words: "As with Basil and Gregory of Nazianzem long before him, the only roads he knew were those that led to church and school." The learned writer might have added that there was but one way to coax Joachim Pecci out of these cherished paths. For this it sufficed to put him on the track of some rare book, some "quaint and curious volume of forgotten lore." For example, he writes to his father, April 18, 1827: "I thank you infinitely for the

money you have been so kind as to send me. Like all you remitted before, it will not be used for anything save the purchase of some good book. I may add that my little library has had an increase of about twenty volumes during the year."

It will be remembered that even from childhood Joachim had shown a spirit of instinctive admiration for St. Thomas Aquinas. In the very beginning of his theological studies he gave further proof of this sentiment, which was now all the stronger because of his more acute reasoning powers. Thus he wrote to his brother Charles, November 12, 1828:

"I write to ask you the special favor of sending me, as soon as possible, by the first opportunity you have, St. Thomas Aquinas' 'Theological Burden.' You will find it on the theology shelf in our little study. If you should also chance to find some work on dogmatic—not moral—theology, I should be glad if you send it at your earliest convenience. The St. Thomas, however, I wish to have immediately. He is the Archimandrite of theology."

The celebrated Father Perrone was at that time Professor of Dogmatics at the Roman College. The Chair of Scripture was held by Father Patrizzi, who many years afterward had the joy of witnessing the elevation of his beloved pupil to the pontifical throne. Joachim was highly esteemed by these two eminent clerics, while it was also his exceptional good fortune to make friends of his fellow-students without a single exception. In fact, his superiority was so apparent that he was chosen unanimously to head the deputation the students of the Roman College sent to Leo XII. on the occasion of the Jubilee granted by that Pope to the Catholic world. It was Joachim Pecci's privilege to address the Sovereign Pontiff in the official language of the Church. The venerable Pope was delighted with his address and would certainly have had some influence on the young orator's career if life were spared long enough. He died in February, 1829, his successor being elected on March 31 following. Joachim Pecci wrote a series of letters about the



conclave, which might have done credit to a modern "special correspondent." Here is how he narrates the facts of the election in a letter to his brother John Baptist:

"Nobody would believe that such an event could take place on Tuesday, March 31st. Sunday, the 29th, a rain began to fall which continued all day throughout Monday. Tuesday it became so violent that the streets were changed into ponds. The fact that the Tiber overswept its banks seemed to cause no surprise. How could a Pope be expected in such weather?

\* \* \* \* \*

"As usual popular opinion is divided into two streams—those who are pleased with the new Pope and those who are not. The politicians, who always doubt the possibility of good government in the Papal States, are dissatisfied; the learned extol the new Pope's doctrines and his great knowledge. The people, who are ever foolish and unstable, congratulate themselves on a piece of good fortune from which they may gain no benefit. On the whole, however, the Pope is popular. His neck is awry, and he walks as if he were dancing."

It is here for the first time that we discover the vein of sarcasm in Joachim Pecci's character, thus adding a new trait to his complex personality. He hits off in these few lines the politicians, who pose as sceptics, the scholars, whose only interest in the new Pope is based on erudition, and the great, simple, credulous multitude, that constantly looks for happiness from every passing novelty. The letter ends as follows:

"I believe I once heard that the Pope stayed at our house in Carpineto when he was Vicar-General under Mgr. Devoti, Bishop of Anagni. If this were true, it would be a fitting action to record so happy an event on the walls of our house. Find out if this is so; papa would certainly remember it. Is he still fond of news? If so please send him these gossiping letters of mine without delay."

A very different frame of mind will soon be apparent in Joachim's correspondence. His attention is not given so com-

pletely to the Papal election as to cause him to neglect the plans for his annual vacation. In fact, these plans are about the same as ever. He is as fond of shooting as he is devoted to study, and he makes it the leading sport of his holidays, just as study is his chief pursuit the rest of the year. To his brother, John Baptist, he writes on September 12:

"Do you not think it would be as well to send me the gun-lock I used last October, before I go back to Carpineto? It seemed to me to be rather defective. I will have it cleaned and put in good order."

Six days later he wrote: "Many thanks for so quickly sending me my gun-lock. I shall have it cleaned by the burnisher, as it seems rather rusty and stiff. Thanks for your warning against gunsmiths; they certainly might play us one of their tricks, such as palming an inferior gun on us instead of our own. Thanks also for your reminder to buy my stock of powder and lead here in Rome, and to get the best quality as cheaply as possible. This is just what I intended to do."

An old citizen of Carpineto, "Father" Salvagni, was interviewed some years ago by one of Leo XIII.'s biographers on the subject of Joachim Pecci's sporting habits. The old man babbled freely on his memories of half a century before; but he grumbled that the Pope was no longer the jolly sportsman he used to be, and also showed his contempt for mere rank and splendor. "We used to get up at daybreak," said old Salvagni, "and trudge along the hills to beat all the coverts of Foresta Casino and Caserttone. Ser Nino would even climb the steep slopes of the loftier hills, including Semprevisa and Capreo. How often have the last rays of the setting sun found us still clambering round their summits, while the village far beneath was veiling itself in the twilight and its drapery of smoke! Nowadays Ser Nino—or his Holiness, Pope Leo XIII.—is the greatest man in the world, but the dome of St. Peter's is big enough to shadow his prison of a palace, and that long before nightfall, too! Truly I pity him!"



COUNT PECCI,  
Father of Pope Leo XIII.





How long is it since the Pope visited his native place? was a question asked of Salvagni.

"The last time Ser Nino was here he came September 30, 1857, and left again November 2d following. He has never been in Carpineto since. When I went to meet him at Montelanico, with the other sportsmen of the neighborhood, I shot off my last salute to him on the way. I was called up to load his gun, and he fired at a quail, but missed it entirely. It was the last shot he fired. His gun is still at Carpineto. When we are asked to pray for him in church I join in fervently, for I fancy he must be a very unhappy Pope, and I feel sorry he is not the sportsman of bygone days.

"One time," pursued the gossipy old man, "Ser Nino and I were out together snaring larks. While he was stretching one of the cords of the snare he leaned too far over the edge of the big ditch you see yonder and rolled right down to the bottom. Even to this day I laugh at the figure he cut rolling along the ditch side through the heavy grass. I helped him out of the mud with a stick, and found he was not hurt to signify. He was rather vexed, though, when he got up safely in the road and saw our nets all torn, and he cried out: 'When I am Pope I will have a bridge built over that ditch.' Sure enough, he is Pope now, but the bridge is not built yet. You see, it is not safe to promise things that you are not certain you can ever perform." Old Salvagni was evidently a philosopher.

In October, 1829, Joseph resumed his studies at the Roman College with greater zeal than ever. From this time forward his letters betoken a resolve to win such a rank as would do credit to his name and family. He wrote as follows to his father, December 13, 1829:

"Yesterday we went to see Mgr. Nicolai, who expressed a great liking for us, and has promised not to forget us. He thinks, however, that I ought to study theology for two more years. He engages to do all that is needful at the end of that time. He added that he would at once see what could be done

for my admission to the Academy of Nobles after these two or three years. I begged him to do all he could for me, to bear in mind and not to fear that expense would stand in the way when the honor of the family and the advancement of one of its members are concerned."

In August, 1830, Joachim was called upon to make public defense of a thesis at the Roman College. He devoted some weeks to anxious preparation for the task. The natural timidity, from which he was never entirely free, brought on him at this time repeated fits of nervousness. He would perhaps not have suffered from them, but only his natural pride and ambition to do honor to himself and family made him dread even the nearest chance of failure. But there was no ground for any such dread. The exhibition was a complete triumph for the youthful theologian. It was attended by Cardinal Nicolai and other members of the Sacred College, as well as by all the Jesuit professors, and in the records of the college is noted as an event in which Joachim Pecci distinguished himself.

But, memorable as was this day in the career of the young student, his modesty was such that he let two weeks pass before making any report of it to his family. At last he wrote of it to his brother in the following terms:

"I am not in a position to say whether everything went off well or not, because, as the saying is, nobody can be a judge of his own cause. I have heard, however, that my superiors were well pleased, and they told me that the affair passed off better than was expected."

Secretly he may not have been as well pleased as his superiors. It is a quality of gifted natures to require more of themselves than of others and to judge their own achievements with a rigor that amounts even to injustice.

The death of Pope Pius VIII. took place in December of the same year. His successor, who took the name of George XVI., was elected February 2, 1831. Only a subdued interest was felt in the conclave that resulted in this election. Accordingly

Joachim gives but few details about it; but he sketches in vivid coloring the intrigues of certain Cardinals who aimed to defeat their successful colleague. He ends his letter on the subject with the following outburst: "I bring you tidings of great joy. Our new Pope is the Most Rev. Maurus Cappellari, who has taken the name of Gregory XVI. This announcement was made yesterday by Cardinal Albani in the loggia of the Quirinal. He tried to appear indifferent, but, in fact, was somewhat nervous." Shortly after this he again wrote: "What a pleasure I feel to learn that our good Pontiff, Gregory XVI., is venerated and beloved by the faithful in this part of the world! In truth, his great qualities are such as to fit him for the sublime dignity to which he has been raised. Be it Albani, or Pacca, or any other Cardinal, they must all hide their diminished heads before this shining luminary."

This enthusiasm of young Pecci came near being extinguished at the outset. On February 10 a revolution broke out at Bologna, and all the Roman Provinces were soon in a state of insurrection. The Eternal City itself was threatened, and there was reason to fear that the "shining luminary" who had been hailed by the young student might be totally eclipsed in the gathering storm-cloud. The Austrian Government at once occupied the Papal States and thus averted the impending disaster. It is matter of history that this occupation gave rise to negotiations between the Holy See and France, whose Ambassador at Rome was then Comte de St. Aulaire. The remonstrances of the French Government were answered on behalf of the Pope by Cardinal Beretti, and the skill displayed in the momentous interchange was a delight to Joachim Pecci as well as a spur to his awakening diplomatic instinct. He followed with the keenest interest every detail of the negotiations. He rejoiced on the occupation of Bologna by the Austrians and was more than pleased when France at last showed herself to be friendly to the Papacy. He credited this conversion as much

to Cardinal Berreti's diplomacy as to the justice of the cause itself. In his letters he discusses the chance of intervention by other nations—Russia, Prussia and England—then ventures a forecast on the outcome of events that were beginning to look dangerous to the independence of the Holy See. In fact, his letters of this period bespeak a political sagacity. As noted above, his accounts of the elections of Pius VIII. and Gregory XVI. were almost worthy of "our special correspondent" of later days. Now we find him writing like the astute modern diplomat. For a young man of twenty-one this certainly implies very hard work, there being no such thing as intuition either in diplomacy or philosophy. His incessant efforts, or overwork, as it would now be called, had the very natural result of breaking down his health, which at its best was never of a robust quality. In June, 1831, Joachim Pecci was a sick man. Prolonged study and constant vigil had made their inroads on his constitution. In spite of what Bossuet says about a master intellect always holding sway over the frame which it animates, Joachim Pecci's mind was forced to yield to his rebellious body. On July 8, 1831, he thus writes to his brother, John Baptist: "These attacks are painful and disquieting, especially as they interfere with the studies which are my sole concern." But it would be an error to suppose that he gave up altogether. His illness compelled rest, but not inaction. He had a hard fight against the disease that assailed him, but was able to celebrate the struggle and defy death itself in a set of beautiful verse. It is the poet's privilege to forget his woes in song. The muse brings consolation to those who know how to invoke her aid<sup>1</sup>

A season in his native air completed the restoration of Joachim's health. On his return to Rome he was informed through a letter from his father that the Pecci family had at last been "admitted to the Anagni nobility." There was now no further obstacle to his entering the College of the Nobles, as he states in a letter to his father, "especially because the board-



ing fee is only nineteen crowns up to August 15th, and another nineteen crowns to November 15th." He accordingly entered the institution November 15, 1832. Already he had been two years assistant master at the German College for philosophy students and President of the Theological Academy of the Roman College. Four months previously he had been admitted to the Arcadian Academy of the same establishment.

## CHAPTER IV

### *At the Academy of the Nobles*

JOACHIM IN EXALTED COMPANY—HALTING ABOUT VACATION—  
NO REMISSION IN STUDIES—OVERWORK BRINGS ON SICKNESS  
—A PERIOD OF BODILY SUFFERING—NARROW MEANS AN  
IMPEDIMENT—HONORS AT A PUBLIC DEBATE—A POWERFUL  
FRIEND AT COURT—MADE A PRELATE BEFORE BEING PRIEST  
—OFFICES AND DIGNITIES MULTIPLY—TENDER PITY BE-  
NEATH SEEMING AMBITION—CHOLERA RAGING IN ROME—  
JOACHIM'S CHARITY TO THE SICK—MAKES HIS WILL—VO-  
CATION TO PRIESTHOOD NOW MANIFESTS ITSELF—ORDINA-  
TION AND FIRST MASS—BENEVENTO NEEDS A STRONG AD-  
MINISTRATOR—PECCI MADE DELEGATE BY GREGORY XVI.

THE Academy of the Nobles was established in the Palaz-  
zo Saverano. On its catalogue may be found the follow-  
ing record: "The Abbate Joachim Pecci, patrician of  
Anagni, 22 years of age, entered the Academy on the evening of  
November 15, 1832." Here the future pontiff had the oppor-  
tunity to devote himself more completely to the study of canon  
and civil law and likewise to attend the lectures at the Roman  
University. Here, also, it might be said, he was amid the flower  
of the Roman clergy, most of its students being destined at a  
later day to hold rank in the service of the Church.

Shortly before his admission to the Academy Joachim called  
on Cardinal Sala, who was his patron and a great friend of  
the Pecci family. The young man was still unsettled as to his  
vocation in life.

"Well, Joachim," said the Cardinal, "are you ready to take  
holy orders?"

"Oh, your Eminence, not yet awhile," was the halting reply.

"My young friend," observed the Cardinal, "if all the Roman

nobility were as purposeless as you are, the Holy Father might as well shut up his College of the Nobles."

But the delay of Joachim was not without reason. He was both prudent and resolute. If it was his custom to hesitate long before deciding on an important step, it was because he wanted to make sure of his ability to go on to the end. Never to advance without the certainty of never being obliged to retreat, is rather a sign of wisdom than it is of indecision. In the Academy Joachim was received with much favor and distinction. As its name implies, this body was established only for ecclesiastics of noble birth who were intended for the service of the Church. In spite of his frail health he soon won a foremost place by his extraordinary diligence. He had scarcely attended the lectures on Canon Law and Common Law for a year when he was chosen to maintain a public discussion in the presence of the Sovereign Pontiff. As this event would probably have much influence on his career he entered with much ardor on the preparation of a thesis that might be worthy of the occasion. To this end he passed his holidays with his brother, John Baptist, at Maenza. Writing to the latter he said: "At Carpineto there are too many feasts and amusements. Study requires solitude, and in my opinion the solitude ought to be unbroken, even gloomy."

At Maenza he seemed to find exactly what he wanted, but the solitude was rather more gloomy than was good for him. Hardly had he reached his brother's house when he was attacked by a serious throat trouble, which made a long rest from study absolutely necessary. His sufferings were so great that during the whole vacation he had but very little time for work, and when he was again at Rome, eager to make up for lost time, he studied so hard as to fall sick once more, even worse than at the outset. His doctor was at last obliged to forbid work altogether, and the great dissertation which it was hoped would prove the start in a brilliant career had therefore to be postponed. Yet in this mishap there was a great pecuniary advantage, for the dissertation would have caused him an outlay of about 700

crowns, which was a large sum for so poor a student as he. These facts receive more light from the following passage in a letter to his brother John Baptist, written at the time:

"This morning I received four more numbers of Valadier, for which I have paid out eighteen paoli on your account. This makes six crowns in all. You know my poverty, and the feeling of prudence which forbids my allowing you to run up too large a debt. This is all the more reason why you should send me the amount on the first opportunity."

It was May 6, 1835, when Joachim delivered his first dissertation at the Academy of the Nobles. The Pope did not attend in person, but five Cardinals and many other dignitaries were present to lend dignity to the occasion. A short time afterward the future Pope took part in a special competitive debate on public ecclesiastical law, the theme under discussion being "Direct Appeal to the Person of the Sovereign Pontiff." This won him a prize of sixty sequins, but his greatest triumph was in September, 1835, when he delivered an address dedicated to Cardinal Sala. That prelate himself attended on the occasion, and, as Joachim writes, "in full state and purple." For once Joachim admitted that he was a grand success. He writes: "I have gained in Cardinal Sala a powerful friend, for he is a prelate of the highest standing." This Cardinal had been former counselor to Cardinal Carprera and played an active part in the negotiations which brought about the Concordat. The most eminent dignitaries of the Church were glad to have the benefit of his advice, and the Pope also valued him highly. As might be expected his influence and protection were of great advantage to Joachim, who had taken the minor orders in 1834. Three years were destined to elapse before he made a further step toward the priest-hood, but already he received an appointment as domestic prelate to his Holiness and Referee of the Papal Signature. He was also officially attached to the Congregation of Internal Government (*Buongoverno*) which managed public affairs within the Papal States. When he was raised to this



position Mgr. Pecci was the junior prelate, so that the influence of Cardinal Sala must have had much to do with this early preferment, so different from his tardy progress through Holy orders. As we have already seen, he respectfully but firmly declined to yield to the wishes of his mother and the Papal delegate, in regard to the tonsure, and also how reluctant he was before taking the minor orders."

"Not yet a little while," he had said to Cardinal Sala. But this "little while" lasted for two years, and three years passed away before he definitely entered the service of the Church by taking the first of the full orders. Thus he was already a prelate, referee of the Papal signature and an official in a high department of the Government before he even became a sub-deacon. That was a period when it was not uncommon for a young man to make his way in the civil or diplomatic offices of the papacy without being in the priest-hood. Still it is curious to think that at the age of twenty-seven the future Pope Leo XIII. was seemingly given up to a career of earthly ambition and heedless of the blessed distinction of ministering at the altar. How he really felt on this subject is shown in a letter to his brother Charles, written to Carpineto in July, 1837. This document is of so much interest in throwing light on the aims of Joachim that we give it in full:

"Your letter of the 1st inst. gave me the utmost pleasure, and your predictions as to my advancement were a great comfort to me. With all the sincerity I am accustomed to use in my affairs, and especially in regard to my father's wishes, I entered upon my present career, I have had but one object: to devote all my energies to following a praiseworthy line of conduct with a view to rising in the Pontifical service, so that whatever honor and credit I obtain may redound to the reputation of our family, which has, thank God, hitherto not been without such honor. In arriving at this end I shall amply fulfill my father's expectations, which it will be my care never to disappoint as long as I live. Young as I am, I cannot fail to do credit to my family if

my conduct is irreproachable, and if I am not without protectors, these two conditions being indispensable in Rome, as you know, to safe and rapid advancement. Although I have been a prelate only five months, I have already made the first step upwards. You will no doubt be very glad to hear that Cardinal Sala has definitely taken me under his protection, and that I have some credit, assuredly undeserved, with the two Secretaries of State. The Sovereign Pontiff himself regards me with favor. I had a further proof of this yesterday during an audience in which his Holiness, whom I begged to accept my grateful thanks, received me with special kindness and condescension."

This letter might give a wrong impression of him who wrote it, by disclosing what may be termed merely one side of his character. We only see in it the gifted young man whose laudable desire is to do credit to his family name. But other writings from the same source will reveal to us the tender and constant piety of the young prelate. In September of the same year Mgr. Pecci wrote his will, having suffered from symptoms of the cholera then raging in Rome. This document bears witness to the sentiments of a truly and deeply religious man.

"In the name of God, Amen.

"I commend myself to God and the most holy Mary. May the Divine Majesty and the Blessed Virgin have mercy on me, a sinner!

"I bequeath all my worldly possessions in equal shares to my very dear brothers Charles and John Baptist, on condition that they cause fifty masses for the repose of my soul to be said every year for five years. At the end of that period they may consider themselves as relieved of this obligation, but I appeal to their charity to increase the number of intercessions for my soul. I further enjoin on my heirs above named to make one distribution of twenty crowns among the poor of Carpineto, my native place.

- "As a humble token of respect and affection, I bequeath to

my uncle Anthony the porcelain service presented to me by his Eminence Cardinal Sala.

"These are the last wishes of me, Joachim Vincent Pecci, written with my own hand this 14th of September, 1837, in the third hour of the night."

The reader will notice that this will contains no mention of Count Pecci. This omission may be simply explained. Joachim's father had died during the previous year at Carpineto. Happily it did not become necessary to carry out the prelate's "last wishes." His ailment was brought under control by prompt medical care, and Mgr. Pecci was enabled to spend most of his time at the bedside of the sick, attending them with all the devotion of a Sister of Charity and exhibiting a zeal and self sacrifice worthy of his early preceptors, the Jesuits. "Not one of the fathers," he exultingly writes, "has been attacked, and yet they are to be seen night and day among the plague-stricken, in every quarter and parish of the city." He, too, like the Jesuits, was ready to lay down his life for charity. Elsewhere he writes: "If I am to be numbered among the victims, I bow my head in submission to the will of the Most High, to whom I have already devoted my life in expiration of my faults. Whatever may happen my mind is perfectly tranquil."

It pleased God not to accept this sacrifice of the young prelate's life. Mgr. Pecci was reserved for other ends. It was perhaps as a reward for his heroism that he now realized a vocation to the priest-hood. On December 13, 1837, he was admitted a sub-deacon at the Ecclesiastical Academy by Mgr. Sinibaldi. A week later the same dignitary conferred upon him the sub-diaconate, and on the last day of the year Cardinal Odescalchi ordained him priest forever. *Tu es sacerdos in æternum.*

The period of preparation for taking full orders in the priest-hood was spent by Mgr. Pecci in retreat with the Jesuit fathers of St. Andrew's. All hesitation was now at end, yet it was with fear and trembling that he awaited the honor and responsibility

of full sacerdotal orders. He writes thus humbly of it to Cardinal Sala: "This important step fills me with dread, when I consider the height and sublimity of the sacred office and my extreme unworthiness. Do not forget me, your Eminence; pray earnestly and ask the prayers of others for me. I candidly assure you that I wish to be a true priest and to serve God by showing earnest zeal for his Glory." This desire was indeed so fervent that he was on the point of entering the illustrious Society of Jesus, whose members have always constituted the moral and intellectual nobility of the Roman Catholic Church. It was the joy of Mgr. Pecci to celebrate his first Mass at St. Andrew's Institute for Novices, in the chapel dedicated to St. Stanislas Kostka, who was the favorite Saint of his youth. Next day, after this happy event, he wrote to his protector, Cardinal Sala:

"Your Eminence said in your last note, 'I admire your fervor, but you must not abandon the career you have begun. It may enable you to render important services to the Church and the Holy See.' I must reveal to your Eminence a secret which I have hitherto kept locked in my breast. For some time past I have felt strongly inclined to renounce worldly pursuits and to devote myself entirely to the inner, spiritual life. I am, in fact, convinced that the world cannot give the heart full contentment and quietude. So great is my esteem and admiration for the Jesuit Fathers, from whom I have imbibed all I know, that I should have become a Jesuit had I been able to recognize within myself something more than an inclination—the special vocation which should be felt for the ministry."

If Cardinal Sala had thought well to direct Mgr. Pecci towards a purely ecclesiastical life we may suppose he would not have objected to his following in the footsteps of his brother Joseph, who had just officiated in the celebration of his first Mass. But the Cardinal, whose long experience made him an excellent judge of character, was chiefly inclined to consider the important services that Mgr. Pecci could render to the Church



within the civil or diplomatic service of the Holy See. One day when Gregory XVI. was lamenting over the state of lawlessness that existed in the Province of Benevento, the Cardinal ventured to say to him:

"You need a man of energy."

"Quite true," said the Pope, "but I am sure our delegate does not answer that description. It might be wise, perhaps, to replace him, but whom can we get?"

"In spite of his youth," replied the Cardinal, "Mgr. Pecci would succeed perfectly. I have had many chances to see what he can do, and I am convinced that your Holiness could not make a better choice."

A similar opinion was immediately expressed by Cardinal Lambruschini who was also present. That very same day, February 2, 1838, Mgr. Pecci was sent as Papal delegate to Benevento.

## CHAPTER V

### *Serving the States of the Church*

BENEVENTO AND ITS BRIGANDS—A YOUTHFUL GOVERNOR—CAULIFLOWERS FROM CARPINETO—SICKNESS AND SYMPATHY—PREPARING FOR BATTLE—PUNISHMENT OF BANDITS—ROBBERY IN HIGH PLACES—A FREEBOOTER NOBLEMAN—FIRMNESS OF THE DELEGATE—MUNICIPAL REFORMS—PRAISE FROM POPE GREGORY—PROMOTED TO SPOLETO—FIRST RELATION TO PERUGIA—BUILDING A GREAT HIGHWAY—POPE GREGORY'S PROMISE—PROBLEMS OF ADMINISTRATION—CURING THE DISHONEST BAKERS—A WELL WON POPULARITY—MADE NUNCIO TO BELGIUM—ELEVATION TO THE EPISCOPATE.

IT WAS on February 15, 1838, that Mgr. Pecci was created Apostolic Delegate and Governor of Benevento. This province covered an area of only forty-six square miles and had formerly belonged to the Kingdom of Naples, being within a short day's journey of the city of that name. Its own capital, Benevento, was the seat of an archbishop, and with the neighboring villages and rural territory summed up a population of 25,000. Since the time of the French occupation, during which infidelity had reigned supreme, this people had been extremely restless and turbulent, while there was also mingled with it an element of criminal outlaws from Naples. Brigandage was rife and daring, the taxes were burdensome, roads and trade were bad and there was sore and pressing need for a wise and vigorous ruler. It forms a high tribute to the merit and attainments of Mgr. Pecci that he was chosen for such an official charge in his twenty-eighth year.

Gregory XVI. was anxious that the new delegate should hasten without delay to his post. Accordingly he at once set out,

having no other suite than five Carpineto peasants, who, being all scions of one family, were named "the Capucci," which is the Italian for "cauliflowers." They were a very awkward squad, though loyal in purpose, and their efforts to prepare Mgr. Pecci's simple meals were such a dismal failure that the delegate humorously observed, "E con tanti Capucci non posso fare una menestra." (With all these cauliflowers I cannot make a single pottage.)

He kept his Carpinetans, nevertheless, though the brigandage that prevailed throughout his province left him little time for venting humorous remarks. The civil rule of the Papal Government was so gentle and paternal, and at the same time so feeble, that criminals of every grade were in the habit of taking refuge from the Naples police in Benevento, where they relied on pursuing their evil course without fear of the law. This wretched state of things gave rise to a feeling of widespread indignation. The people complained bitterly to the Neapolitan Government and also protested against the extreme tolerance or inaction of the Papal authorities. The new delegate, however, was hailed with such welcome as plainly showed what was expected of him. "All the leading men of the province," he writes to his brother Charles, "came to meet me and I entered the town with more than fifty carriages to my train." But he had scarcely set foot in it when he was taken down sick. When the serious nature of his illness was made known to the people, they marched in a body to the shrine of our Lady of Pardon, and there besought the Madonna fervently on behalf of Mgr. Pecci's health. The Blessed Virgin heard their prayers, although the doctors had said that Mgr. Pecci was at death's door with no chance of recovery. He regained, as if by a miracle, the health and vigor needed for his mission. As was said by his brother John Baptist, who devotedly nursed him for six weeks, "he was a dead man brought back to life."

Meanwhile the brigands had become bolder than ever. Their crimes and audacity seemed to cry out for speedy and vigorous

measures. They apparently thought the new delegate would have enough to do in caring for his shattered health. But he was by no means blind to the condition that demanded his corrective action. He began by an inquiry as to how far the Pontifical soldiers could be trusted. In strict secrecy he then laid his plans. He collected full information about the districts that were overrun by the brigands and sent into each of them a body of troops with trusty and experienced scouts. A very pleasing result was soon noticed. The soldiers succeeded in arresting most of the robber chiefs and scattering their followers. In order to revive the confidence of the people Mgr. Pecci had the bandit captives loaded with chains and thus marched through the streets. He likewise took care that the sentence passed on them by the judges should be rigorously carried out. As a result of these measures the plague of brigandage was soon stamped out.

But there were robbers of another kind flourishing in the province. Many prominent nobles and even public officials were carrying on a form of brigandage, or blackmail, by holding persons or property for ransom under threats of injury to either. Some of these law-breakers were even so impudent as to patrol the highways with armed bands and after a raid for plunder or a smuggling expedition would retreat to their fortified castles for shelter and safety. To these offenders the young delegate now turned his attention. He first reformed the customs department and placed it under the control of Sig. Sterpi, one of the most active officials in the Papal service. There began a fierce struggle between the custom officers and the class of smugglers indicated, the latter being completely crushed in spite of many daring efforts to intimidate Mgr. Pecci. Some interesting stories are told of this episode one of which we give as narrated by Justin McCarthy:

"A great noble of the province once stormed in upon the young delegate and furiously complained that the delegate's agents and the delegate's police had interfered with and over-





COUNTESS PECCI,  
Mother of Pope Leo XIII.



ridden his seignorial right and made arrests within the limits of his own domain. The delegate answered blandly that offenders against the law must be arrested wherever they could be found. The noble, he was a marquis—declared that the law did not apply to his territory. Pecci coolly observed that he did not know how in these days of civilization any man, however high his position, could put himself above the law, or even outside the law. Then the wrath of the noble marquis boiled over, and he declared he would go off at once to Rome, and would return with an order from the Pope for the dismissal of the delegate.

“Go, by all means,” said the imperturbable delegate; “but please to remember that in order to get to the Vatican you will have to pass the Castle of St. Angelo.”

“The reply of Pecci contained a distinct threat. The Castle of St. Angelo holds a famous prison. The words of the delegate made it clear enough to the noble marquis that the delegate knew him to have made himself responsible for acts more distinctly criminal than a claim to exercise exclusive rights within his own domains. The marquis did not go to Rome. The delegate soon after got evidence which warranted him in having the castle of the marquis broken into and captured by the Pontifical troops, and the band of brigands who had sheltered themselves there were given over to trial and justice.”

Thus it was through the energy of the Papal delegate Benevento was speedily cleansed from the brigandage and spoliation that had afflicted it for many years. But this was not the only gain to the territory. Mgr. Pecci made new roads for the development of local trade, obtained a reduction of many of the more weighty taxes and in spite of all opposition succeeded in accomplishing a series of public reforms. Shortly he was in a position to write as follows to his brother Charles: “The affairs of the province are now in order, and the opinion of the majority, of the people I mean, is in my favor. Duty is my guide, and I make it a rule never to have my hands tied by personal considerations. These tactics do not greatly please the

upper classes, but they have earned me the reputation of a friend of justice, and they satisfy the public and my conscience." It is also evident that they satisfy the Government at Rome. The Pope himself gave high praise to his delegate for the reforms accomplished and the good results he had attained. King Ferdinand of Naples also invited him to his court as a mark of royal esteem and gratitude.

In recognition of the services that Pecci had performed at Benevento Pope Gregory XVI. conferred on him the Governorship of Spoleto, but even now the Pontiff had begun to realize that his abilities might be employed in a wider field and the delegate was just preparing to leave Benevento when he received the commission to the more important city and district of Perugia. This ancient city with its feudal towers and hundreds of churches stands on a mountain overlooking the green plains of Umbria. In Mgr. Pecci's time the city was by no means easy of access. It seemed as if the inhabitants were content to enjoy the splendid view before them, without wishing to mingle with their fellow-creatures below. Mgr. Pecci had only just reached Perugia when Gregory XVI. announced his intention of visiting the city. The delegate had only twenty days to organize a reception for the Pontiff on a scale befitting a sovereign. The time, however, was so vigorously employed that a magnificent new road into the city was completed. It was opened by the Sovereign Pontiff on September 25, 1841, amid the rejoicings of a populace as yet untainted by the revolutionary virus, in spite of the tireless efforts of secret societies. The new avenue was christened the "Via Gregoriana." The Pope, whose name had been given to it, expressed his satisfaction by saying that during his journey through the provinces he had been received "in some places like a monk, in others like a cardinal, but at Perugia and Ancona like a monarch." Before leaving Perugia His Holiness gave a hint of further honors in store for his delegate by saying, "I shall remember you, Monsignor, when I get back to Rome."

Pope Gregory's visit to Perugia had occupied four days. Dur-



ing this time he kept the young delegate constantly near him. He designed by this show of favor to approve Mgr. Pecci's admirable stewardship as well as to strengthen him in the regard of the people.

When the visit was ended Mgr. Pecci devoted himself with fresh energy to the problems of administration. He visited in person all the chief towns and villages of his province. He adjusted the finances, reformed the courts of law, and so upraised the moral tone of the people that for a brief interval the prison of Perugia had not a single tenant. If grievances were alleged he examined the case himself instead of entrusting this work to others. He heard with his own ears and saw with his own eyes. At one time he visited the bakeries, with an attending officer, and wherever he found short-weight bread had it seized and given to the destitute. All this he did in complete accord with the Bishop of Perugia and while piously discharging his priestly duties, so that he became popular in the noblest sense of the word. Thus passed a year and a half until this cherished magistrate was called to another sphere. Later on the city of Perugia was destined to know him better and esteem him yet more heartily and reverentially. To the last hour of his life he loved the place and its people.

Meanwhile Pope Gregory did not forget his promise. By a brief bearing date January 17, 1843, he appointed Mgr. Pecci to be nuncio at Brussels in the court of King Leopold of Belgium. In accordance with a custom full of significance the office of nuncio requires the dignity of the episcopate, and hence Mgr. Pecci was promptly raised to it as archbishop of Damietta, his consecration taking place at Rome, February 19, in the church of St. Lawrence the Martyr. This ceremony was very impressing. The consecrator was Cardinal Lambruschini, the Pope's secretary of State, and many celebrities were present including the Belgic ambassador to the Holy See. In the beginning of March Mgr. Pecci received a blessing from Gregory XVI. in view of his impending journey. They never met again in life.

## CHAPTER VI

### *Career as Nuncio in Belgium*

THE JOURNEY TO BRUSSELS—STUDIES ON THE WAY—WELCOMED BY AN OLD PROFESSOR—THE DIPLOMATIC OUTLOOK—A GLIMPSE OF BELGIUM HISTORY—FRIENDSHIP WITH KING LEOPOLD—AN INTERESTING ROYAL FAMILY—TELLING STORIES TO CHILDREN—AMONG FRIENDLY BOHEMIANS—VISITING AT CHARLES LEVER'S—AMONG BELGIAN NOBLES—THE OBJECTIONABLE SNUFF-BOX—COUNT FELIX DE MERODE—THE TRUE CATHOLIC NOBLEMAN—THE GOSPEL OF LITERATURE—RECOMMENDED FOR A CARDINAL'S HAT—A VISIT TO LONDON—LISTENING TO O'CONNELL.

**B**EARING with him the needed credentials and letters of introduction, from the Cardinal, Secretary of State and the Belgian ambassador at Rome, Archbishop Pecci set out on his trip to Brussels. In those days it was a much more arduous journey than it is since all Europe has been gridironed with railroads. On leaving the Eternal City his first stage was to the prosaic Civita Vecchia, then the port of entry to the States of the Church. From that point he took steamer for Marseilles, France, and thence a land journey northward by way of Lyons—where he was the guest for a few days of the illustrious Cardinal de Bonald—Rheims, Mezieres, Namur, and thus on to Brussels. He arrived in that capital April 11, having made very diligent use of the month consumed by his journey in mastering the French language, of which he had previously but a slight knowledge.

At the Belgian capital he had a most cordial welcome from Mgr. Fornari, his predecessor in this nunciature and long before his professor at the Academy of the Nobles, this prelate being now under instructions to serve the Holy See as nuncio

at Paris. No doubt the veteran diplomat also gave to his young friend all the necessary information about men and affairs in Belgium and the questions he would have to grapple with as representative of the Sovereign Pontiff. As to the country itself Mgr. Fornari had only words of praise. "What a delightful region it is!" was his remark to a fellow diplomat, "I have been five years in it and I feel as though I were five years in paradise."

But this paradise, nevertheless, was a theatre of important and delicate duty. It was also an admirable observatory for the young prelate on the threshold of his diplomatic career, as Belgium at that epoch was correctly regarded an "epitome of the struggles, conquests, errors and ambitions of modern society." The French Revolution of July (1830) had electrified all Europe and was imitated wherever there were popular grievances, real or imaginary. The "Kingdom of the Two Netherlands" previously consisted of Holland, the lesser, whose people were Protestants, and Belgium, the greater, which was a nation of Catholics. Moreover the Protestant minority were both arrogant and meddlesome, so that the Belgians quickly took fire from the example of their hot-blooded French neighbors. On this the London Conference of the five great powers arranged to dissolve the union of the ill-mated couple and make Belgium an independent monarchy. The separation had already become a fact, but it was ratified in the closing days of 1830, and Leopold of Saxe Coburg was chosen King by the National Congress. He entered Brussels in July, 1831, and took oath to maintain the new Constitution, his reign continuing until 1865. Though a Protestant he was fairly disposed to Catholics, having married Princess Louise, daughter of Louis Philippe of France, who of course was a Catholic. Of this union there were three children, Catholics. The eldest son, Leopold, succeeded to the Belgian throne on the death of his father in 1865. The daughter, Charlotte, became the wife of

the unfortunate Maximilian of Mexico, whose tragical taking off resulted in her hopeless insanity.

To this interesting family, after presenting his credentials to King Leopold, Mgr. Pecci was introduced on terms of friendly intimacy. Sometimes, in his amiable way, he amused the royal children by telling them fairy stories, and it was a custom with their pious mother to ask his blessing on them and especially on her first-born the crown prince, Leopold. In later years Cardinal Pecci once said to a Belgian priest, when talking of Leopold II., "Many a time I have blessed him."

Not only Queen Louise, who was a devout Catholic lady, had a deep reverence for the Papal Nuncio, but her Protestant consort held him in high esteem and liked to converse with him and learn his opinions. Besides the problems that related to his Catholic subjects he often spoke to the Archbishop on home or foreign politics of a general nature. The knowledge and sagacity of Mgr. Pecci amazed him and once Leopold remarked: "Why Your Excellency is as able a politician as you are a churchman!"

Very soon Mgr. Pecci was as cordially esteemed by the Belgian nobility as he was by their sovereign. It was not without some misgivings that he had entered the city. It is true that at that period it had more of the old Flemish and less of the smart Parisian character than now belongs to it. But it was a strange and to some extent an untried field to one whose horizon had been bounded, from his birth onward, by that of the States of the Church. The personality of the young Nuncio was, however, a safe passport for him wherever he went. The qualities which had won the love of the Pontiff were readily recognized by others in high place. The tact which had been triumphant over the banditti of Benevento was triumphant too at the dinner-table, and in Lady Seymour's drawing-room, and in the more Bohemian Salon of Charles Lever, the Irish novelist, whose house adjoined the British embassy, and caught a stream of visitors from the Envoy's receptions. At these gatherings the



Archbishop of Damietta, truly in partibus infidelium, met the Protestant Archbishop of Dublin, Dr. Whately, with whom he made great friends. The loud buzz of conversation and the louder laughter which filled the rooms and followed the rollicking host wherever he wandered, made convenient cover for the discussions of these two quiet and learned talkers, who were interrupted now and then by music, when Lever would sing, with a bow to the grave Nuncio, the German student song he had translated:

“The Pope he leads a happy life,  
He fears no care nor wedded strife,  
He drinks the best of Rhenish wine;  
I would the Pope’s gay lot were mine.

But then all happy’s not his life,  
He has not maid, nor blooming wife;  
No child has he to raise his hope;  
I would not wish to be the Pope.”

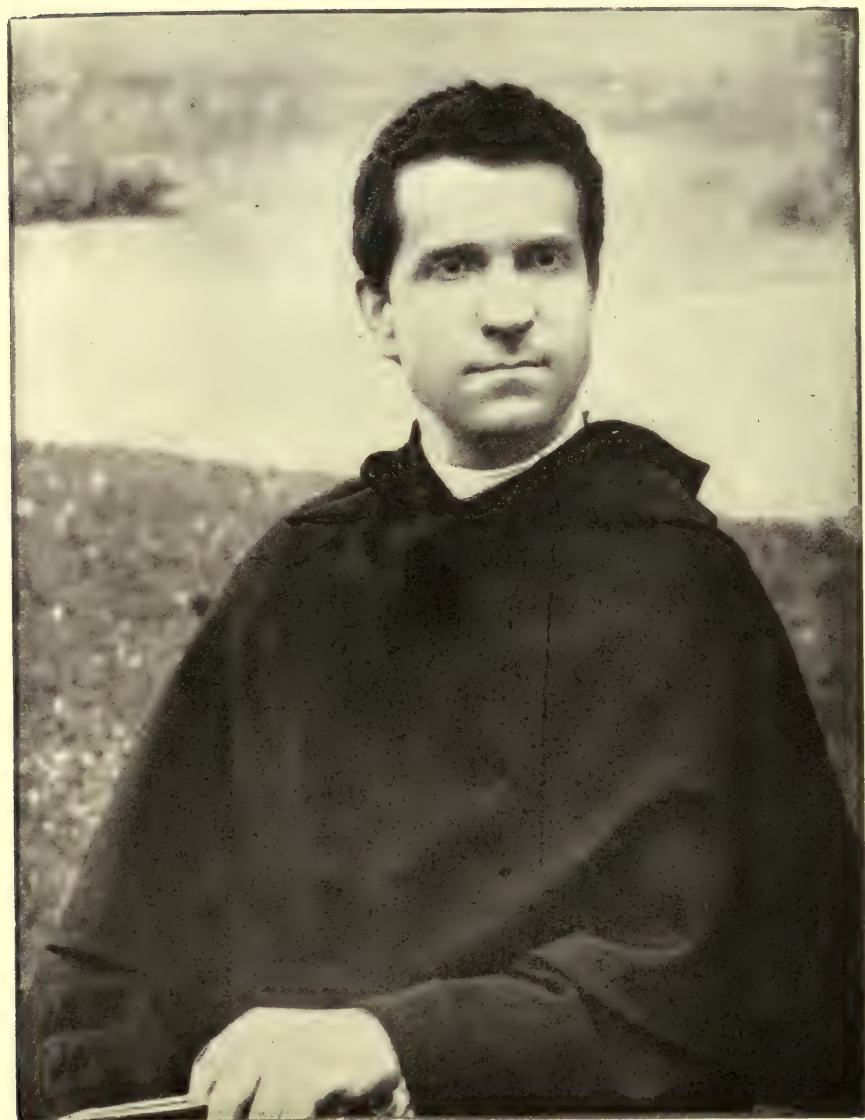
But it was with the Belgian nobility Mgr. Pecci was most thoroughly at home, nor did he hesitate to rebuke its members whenever, in his presence, their levity strayed beyond the bounds of propriety. But all was done tactfully. It is told that one evening at dinner a certain Count handed to the Nuncio for inspection a snuff-box, having on the cover a very beautiful Venus. The men of the party watched the progress of the joke, and as for the Count he was choking with laughter, until the Nuncio deferentially returned the box with the remark:

“Very pretty, indeed, Count. I presume it is the portrait of the Countess?”

The de Merodes were among the noble families who entertained Mgr. Pecci and valued his friendship. It was to him that Count Felix came to take advice about the career of the son, afterwards illustrious as Monsignor de Merode, the chosen

friend of Pius IX., and so happy in being the brother-in-law of Montalembert. That great layman of his century had advised the boy to go into the army, but his advice troubled Count Felix until it was confirmed by the Nuncio. "You belong," he said to the Count, "to the great families of the country; your name is associated with the whole military history of Flanders and the Low Countries. Allow your son to follow his natural inclination for the army; who knows if he will not, like his ancestors, attain the highest military honors? He is pious and chaste; God will keep him, and his virtue will be only strengthened by his trials." Reassured by this advice, Count de Merode presented his son at the Military College at Brussels, which he entered as a simple soldier in 1839, expecting to be made an officer in 1841. "The affection," says his biographer, "which he had inspired in the Nuncio made him take as deep an interest in the development of his character as his military chiefs did in his education. He passed through all examinations with the greatest credit, while his private conduct was worthy of his name and faith. At night he would say his prayers kneeling at the foot of his bed; he assisted at High Mass on Sundays at the Church of St. Gudule, and in the evening he went to the house of the Nuncio. Mgr. Pecci rejoiced in his perseverance in well-doing, and congratulated himself on the advice he had given." Nor did the future Monsignor regret the life of the barrack which eventually he abandoned for that of the Church.

Meanwhile the future Pontiff kept observing eyes on all that passed around him in the Belgian capital. The churches, the convents, the charities, and above all the schools were constantly visited by him. His influence was already for that Literary Movement, which was the glory and in some sense the salvation of the Nineteenth century. Lacordaire, "keen for salvation and all that is beautiful," was then preaching this Gospel of Letters to his countrymen in language which may, indeed, as the world grows old, be forgotten, but the influence of which



HIS EMINENCE SEBASTIAN CARDINAL MARTINELLI.  
Apostolic Delegate of the Catholic Church to the United States from 1896 to 1902.





will never die: "Literature is the Palladium of all true-hearted nations; and when Athens arose she had Pallas as her divinity. None save the people which are on the road to extinction refuse to recognize the value of literature, and that because, esteeming matter beyond spirit, they cease to see light or to feel movement. But among living nations the culture of Letters is, next to Religion, the greatest of public treasures, the aroma of youth, and the sword of manhood." This was the doctrine which the Nuncio propounded to the educationists of Brussels, and which he afterwards preached from the heights of the Papacy to the educationists of the world. It was in furtherance of this doctrine that during 1887 as Pope, he made it a rule for the Students of the Pontifical Seminary at Rome to devote a whole year, after the completion of their theological studies, exclusively to Literature. In other words, instead of the seven years usually devoted to higher studies—viz., three years to philosophy and four to theology—candidates for the Priesthood, who study in the Pontifical Seminary will for the future make eight years of preparation.

But at last the Nuncio's health began to give way. This northern climate proved to be too much for him. In these conditions he was summoned to occupy the See of Perugia. For three years he did his duty, and now he made his adieus. "I am so sorry," said King Leopold, "that I cannot be converted; but you are so winning a theologian that I shall ask the Pope to give you a Cardinal's hat." "Ah," said the Nuncio, "but that would be a poor substitute for—since you mention it—an impression on your heart." "I have no heart," said the king. "Then on your head," were the Nuncio's parting words, and little did Leopold dream how much feeling went with them. Nor did Leopold's good will exhaust itself in mere compliment. He gave Mgr. Pecci the grand cordon of the order of Leopold. He also sent Gregory XVI. a letter in which the old monarch's friendship for the Nuncio is strikingly shown.

Before finally setting out for Perugia the future Pope spent a month in London; strolled in the Park; sat in the Distinguished Strangers' gallery in the House of Commons and heard Daniel O'Connell. Not before since the boyhood of Shakespeare had there stood upon English soil any other predestined occupant of "the Throne of the Fisherman built by the Carpenter's Son."

## CHAPTER VII

### *As Archbishop and Cardinal*

A BRIEF STAY IN PARIS—ARRIVAL AT ROME—DEATH OF POPE GREGORY—ELECTION OF PIUS IX—KING LEOPOLD'S LETTER ANSWERED—ARCHBISHOP PECCI ENTERS PERUGIA—A QUEENLY CITY—THE LAND OF ST. FRANCIS—THE ARCHBISHOP'S PASTORAL—MODERN CIVILIZATION AND THE CHURCH—A MUCH DEGRADED TERM—THE TEACHINGS OF SCIENCE—KNOWLEDGE LEADING TO GOD—THE GREAT BISHOP OF ORLEANS—THE FALSE KIND OF PROGRESS—THE ARCHBISHOP CREATED CARDINAL—THIRTY-TWO YEARS OF EPISCOPAL LIFE—APPOINTED CARDINAL CAMERLANGO—ONCE MORE SUMMONED TO ROME.

FROM England Mgr. Pecci proceeded to Paris, where he was affectionately welcomed by Mgr. Fornari. He sojourned for three weeks as the guest of this prelate, through whom he also enjoyed the pleasure of a long interview with King Louis Philippe. He next made a leisurely journey through Germany and Austria, and finally reached Rome on May 22, 1846, where he was afflicted to find Pope Gregory at the point of death and the cardinals already assembling for the conclave that was to elect his successor.

Under these circumstances Mgr. Pecci's reports as Nuncio at Brussels, and the personal letter of King Leopold, were placed in the hands of the pontifical secretary of state, Cardinal Lambruschini. A few days later Pope Gregory was laid in his tomb and the conclave resulted in the election to the Chair of Peter of Cardinal Mastai-Feretti, the illustrious and well-beloved Pius IX. He, also, was a friend and admirer of the young prelate and it was he made reply to the autograph letter of King Leopold.

"Monsignor Pecci, lately Nuncio near your majesty," wrote Pius IX., "has placed in our hands the precious letter which you wrote to our venerable predecessor on the 14th of May. The high testimony which your majesty has pleased to render to Monsignor Pecci, Bishop of Perugia, is most honorable to that prelate, who shall in due time experience the effects of your royal and kindly wishes as if he had continued to fulfil to the end the course of his nunciatures."

It was St. Anne's Day, 1846, when he entered Perugia to take possession of his See. He chose that day, kept very solemnly in Italy as one of the chief Saints' days of the year, in honor and memory of his mother, whose feast-day it had been. Such dates, with their long associations from remote childhood, are never like other dates to the oldest man. Doubtless to Archbishop Pecci the festival which comes in the heart of the Italian summer had all the suggestions of childish memories, and brought echoes of the hymns which the people of the mountains used to sing to the "Verginella" as daughter of St. Anne.

Perugia is the queen of the hill-country which has the names of Saints wedded to the names of its cities—Assisi, Cortona, Viterbo, Foligno—towns guarded by the heights, or set secure upon the hillsides with the sunshine pouring into their steep streets. Along the solitudes of this hill-country St. Francis walked, and it was over these uplands that he saw the sun rise and set—"our brother the Lord sun"—to the glory of the Creator. The clear skies, with twilights as delicate and cool as dawns, of this great region of Italy have their associations also with the art of Umbria. Slender trees, such as Pietro Perugino drew, stand against the lucid blue, and the horizons are sharp though soft with air and distance. In the streets of Perugia, as the future Pope found it, there was some of the solemnity of the Umbrian mountains. As late as 1869 those streets had no gas; no carriages or carts came and went by the dim oil lamps; and the pavements on soft summer nights knew only the footsteps and the flutter of strollers, with the sound of their cease-



less Italian voices. The streets were full of people, and had suggestions now of the stage, now of some palace corridors, until one looked up by Gothic towers to the globed stars and the moon. And if Perugia was so much of a city of the past on the eve of the taking of Rome, it must have been most remotely old and most intensely Italian in 1846, when the sometime civil governor went back as Archbishop.

The entry was made amid the welcomes of the people who, indeed, had petitioned the late Pope for his appointment. Mgr. Pecci's able and faithful administration was remembered with gratitude, and before long they learnt how much more they were to owe to the piety of their Archbishop. Among the records of his rule are the building of thirty-six churches and the restoration of many others, the institution of the academy of St. Thomas Aquinas for priests, a reform of the means of education—a seminary being given to the Clergy, and the Ladies of the Sacred Heart, whom he had learned to revere in Brussels, being established in Perugia for the first time by his care—and the writing of two powerful letters of protest and reproof to King Victor Emmanuel. In one of these the Archbishop protested against the forcing of the law of civil marriage upon Umbria, after the Italian States had taken possession; in the other against the expulsion and spoliation of the Camaldolese Friars and other Religious Orders. For Archbishop Pecci's pastorate fell upon troubled times. It covered the whole of the national movement in Italy, 1848, 1859, 1870—three efforts of unlawful and disorderly violence, with the conspiracies of a puerile discontent and indiscipline filling up the intervals. Perugia was the centre of the ferment.

Among the Archbishop's pastorals was one on "Modern Civilization and the Church," an energetic protest against the abuse of a noble word:

"When men," he says, "turn into mockery the word of God and His Representative on earth, it is the dictates of 'civilization' they are obeying. 'Civilization' commands them to cur-

tail the number of churches and priests, and to multiply the houses of sin. It is 'civilization' that requires the establishment of a class of theatres in which modesty and good taste are alike unknown. In the name of 'civilization' the usurer crushes his victim with shameless exactions, and the dishonest trader heaps up his ill-gotten gains, and a filthy press contaminates the minds of its readers, and art prostitutes its powers to promote universal corruption."

This passage will recall to many readers a speech delivered by Count Montalembert in the French Chamber in 1849, in which he similarly protests against the taking-in-vain of another noble word: "You have dethroned some kings, but more surely still you have dethroned freedom. The kings have reascended their thrones, but Liberty has not reascended her throne, the throne which she had in our hearts. Oh! I know well that you write her name everywhere, in all the laws, on all the walls, upon all the cornices (pointing to the roof), but in hearts her name is effaced. Yes, the beautiful, the proud, the holy, the pure and noble Liberty, whom we so loved, so cherished, and so served; yes, served before you did, more than you, better than you; this Liberty is not dead, but she is languid, fainting, crushed, suffocated between that which some of you call the sovereignty of the man (that is, the sovereignty of evil), and that forced return towards the exaggeration of authority, which you have made a necessity for human nature, for society, and for the human heart, terrified by your excesses."

In another Pastoral, the Archbishop rendered honor, as he is never tired of doing, to Science:

"If the universe is indeed a book on every page of which are inscribed the name and wisdom of God, it is certain that he will be filled with the love of God, will come most near to God, who has studied this book most deeply and intently. Why should the church be jealous of the wonderful progress of our age in observation and discovery? Bacon so eminent in science has said, 'A little knowledge leads away from God, but much knowl-

edge leads back to God.' This golden saying is always true; and if the church fears the ruin that may be wrought by the vain ones who think they understand because they have a little smattering, she has entire trust in those who apply seriously and profoundly to the study of nature; for she knows that at the end of their search they will find God, Who in all His works reveals Himself with His attributes of Power, Wisdom and Goodness. How splendid and majestic does man appear when he seizes the thunderbolt, and drops it harmlessly upon the ground; when he summons electricity and sends it on the messages of his will, over the abyssmal bed of the sea, over the steep mountains, across the interminable plains. How glorious when he bids steam fasten pinions to his shoulders and bear him with lightning speed over land and ocean; how powerful, when by his ingenuity he seizes upon this force, makes it his captive, and conveys it by ways marvelously combined and adapted to give motion, we might almost say intelligence, to brute matter, which thus takes man's place and spares him his wearisome toil! Tell me if there is not in man the semblance of a spark of the Creator, when he calls upon light and bids it disperse the darkness? But the Syllabus? Does not the Syllabus condemn science and civilization? No, it has not condemned true civilization, that whereby man perfects himself; but it does condemn the 'civilization' which would 'supplant Christianity, and destroy with it all wherewith Christianity has enriched us.' "

These are words which the flock expects from its pastor; expressing sentiments sufficiently obvious, indeed, to Catholics, though those outside the Church seem hardly to realize that they are so; for they are not the words of a reactionary, of one who has the futile faith that human society can differ from all else that God has made, by standing still or by returning to the dead past. Neither are they the words of one who was alone in his enlightenment or sudden in his convictions. Twelve years earlier the same clarion notes had sounded through France, from the trumpet-tongue of Monsignor Dupanloup, Bishop of Orleans,

and they had been listened to with pleasure in the palace at Perugia:

"The Pope," wrote Monsignor Dupanloup, "condemns a certain 'Progress' which is no Progress at all, a certain 'Civilization' which is only decadence. But true Progress, Science, Arts, Letters, Industry, Customs, Laws—all that goes to make up what is called Civilization or Society, there is not a word in the Syllabus to reprove or hinder these. You speak to us of Progress, Liberty and Civilization as if we were savages and did not know the meaning of the words. But you take these grand words out of our mouth and you wrest them from their meaning. It is we who taught them to you, and who know what they mean. You can be of any form of politics you like, of any country, of any social system or community, and Catholic unity remains open to you."

When he read this, the Archbishop of Perugia took up his pen to offer to the Bishop of Orleans "his congratulations, together with those of the whole world." And when his own Perugian Pastorals appeared, the Bishop, then on the brink of the grave, read them with delight, exclaiming: "I have never thought anything else."

As to Science, the sentiments which grew with the growth of the eager Roman student who had taken a prize for Physics and Chemistry, and which found expression in the Perugian Pastorals, were afterwards to have utterance, public and private, within the walls of the Vatican. "I have always loved the students of Louvain," said his Holiness (who had visited the college during the Brussels Nunciature) to Dr. Lefevre in 1879. "Tell them to have no fear of Science, for God is the author of all Science."

Meanwhile the honors and the kindness which the Archbishop of Perugia had deserved from Leo XII., from Pius VIII., and from Gregory XVI., were added to by Pope Pius IX. In 1853 Monsignor Pecci was created Cardinal, taking his title from St. Chrysogonus. This ancient Roman church dates its origin in





ST. PETER'S BASILICA, ROME, ITALY.

Completed in 1626 and dedicated in the same year by Pope Urban VIII. This magnificent structure covers an area of five acres, or 25,103 square yards; its length, including the portico, is 696 feet; the length of the transept, inside of the walls, is 150 feet, and its height, to the top of the cross, is 512 feet.



the time of Constantine. In A.D. 731 it was rebuilt by Gregory III. In 1623 it underwent the universal and inevitable reconstructions of the period at the hands of Cardinal Scipio Borghese. Among such antiquities as time and restoration have spared, are the twenty-two columns of Egyptian granite, believed to have been brought from the *Thermae* of Septimus Severus, a fragment of mediaeval mosaic in the apse, and the pavement of *opus Alexandrinum*. The church stands near the *Via Lungaretta* in that *Trastevere* which was once noted among Roman districts for its loyalty to the Popes.

For twenty-four more years the Cardinal Archbishop kept his pastoral charge in Perugia. That charge had absorbed the middle, the core, and centre of his life. Rome had had his youth and Rome was to have his commanding and powerful old age. The life of the Cardinal had been almost as simple as a friar's; the daily Mass, long prayer, constant work, and the frugal table of an old-fashioned Italian had kept his mental and bodily vigor so high and so fresh that when at sixty-seven he was called to the Pope's side it was not to rest that he went, but to new duties.

The residence at Perugia came to an end in July, 1877, when he accepted the office of Cardinal Camerlango to Pius IX., a post involving presidency of the Apostolic Chamber and the chief charge of the temporalities of the Holy See. Cardinal Pecci was also a member of many of the Sacred Congregations. From the summer to the next February this duty lasted. Then came another trust. At the death of the Pope it was the Camerlango's office to render the last services, to close the eyes, to prove the death according to the old solemn formula, to preside at the magnificent obsequies. By Cardinal Pecci the much-honored body, benignant and kind, once in life so dear and welcome to all eyes, destined to be, three years later, hooted and hunted through the streets of Rome, was composed to its long rest.

## CHAPTER VIII

### *Elevation to the Pontificate*

DEATH OF PIN NINO—CARDINAL PECCI IN ATTENDANCE—PREPARATIONS FOR THE CONCLAVE—DETAILS OF THE ASSEMBLAGE—PROGRESS OF THE VOTING—SOLEMN BALLOT BOXES—CARDINAL PECCI'S NAME LEADS—"VIVA PAPA LEONE"—DECLARATION OF THE RESULT—CURIOSITY ABOUT THE NEW POPE—HIS FIRST ADMINISTRATIVE ACTS—THE CORONATION—CROOKED ITALIAN OFFICIALS—A MAGNIFICENT CEREMONY—BURNING DRY FLAX—CONGRATULATED BY THE CARDINALS—EXPRESSIONS OF THANKS—RAGE OF THE REVOLUTIONISTS—SECRETARY OF THE STATE APPOINTED—CAREER OF CARDINAL FRANCHI.

**I**T WAS on February 7, 1878, that the gentle, loving, and Christian soul of Pius IX. took flight to meet its Maker. Throughout his long and glorious pontificate he possessed the heritage of the saints, suffering for the cause of Christ and His truth. Gentle of heart, yet firm and obstinate in the assertion of God-given rights, his last act was a solemn protest against the usurpation of the government and the alienation of the temporalities of the church.

Often as his death had been predicted by the newspapers, and even at intervals reported as an actual occurrence, it now came somewhat in the nature of a surprise. Until twenty hours before it happened even his physicians did not express alarm, though the Pope himself had for five days felt that his hour was near at hand. He composed himself in the little room—smaller than an ordinary bedroom—with two beds in it, two tables, on which were set his crucifix and other objects of piety, and two pictures—one of them a Madonna—which had been dear to the dying Pontiff from his youth.



In the small adjoining ante-room, with hushed movement, Cardinals and high officers came and went till all was over. Cardinal Bilio was most close in his attendance on the dying man; and the spare form of Cardinal Pecci, as Camerlango, flitted hither and thither, with the whole burden of temporal care, as well as the weight of personal regret, and perhaps the shadow of a coming event, resting upon him.

Within a very few days from the death of Pius IX. the Cardinal Princes of Holy Church had gathered in Rome for the Conclave that should elect his successor. The tempests then raging about the bank of Peter for the election of a man of pre-eminent virtue, of experience in managing diplomatic intercourse, of patience and firmness in asserting the rights of Christ's Vicar on earth, of wisdom in safeguarding the Papacy, the very reason of whose existence men were foolishly beginning to dispute. The Conclave first met on February 18 and the interesting scenes attending it are thus depicted by an eye witness in his letters from Rome:

These three days have been occupied by the solemn Requiems for Pius IX. celebrated by the Cardinals in the Sistine. After assisting at the Mass of the Holy Spirit in the Pauline Chapel, the conclave assembled to-day in the Sistine. The court of St. Damasus was walled in, and the Ruota or "turn" established—there being four Ruota in the whole enclosure of the Conclave. The Cardinals are much more comfortably quartered than they used to be at the Quirinal Conclaves, but they have a greater distance to traverse in going to and from the Chapel of the election, as well as in immense flights of steps to ascend. Each Cardinal has three rooms in which he and his two "Conclavists"—namely a chaplain and a valet—eat and sleep, and in which he and his chaplain say Mass. But there is no cutting up of viands at the Ruota to prevent secret despatches being introduced into the Conclave, two kitchens with gas stoves having been erected within the enclosure. There are also electric bells. Cardinal Manning's "cell" is on the third floor of the Vatican,

forming part of the apartments of the Prefect of the Apostolic Palaces, once occupied by Cardinal Antonelli. The serious work of the Conclave was now to be closed to the outer world, and from the top of the Scala dei Svizzeri I witnessed the procession of the Hereditary Marshal of Holy Church and Guardian of the Conclave, Prince Chigi, with the Swiss guards, Noble guards, captains and servants bearing torches. At the great door he met the Cardinal Camerlango and the three Heads of Orders, who locked the doors on the inside, while the Marshal locked them on the outside, keeping the keys. Then Mgr. Pecci, Governor of the Conclave, made the tour of the exterior to see that every communication was closed. The oaths were administered at half past three in the afternoon, on the 18th of February. There were present a greater number of Cardinals than on any other occasion on record—sixty-three Cardinals and one hundred and twenty-six Conclavists. Only four—Cardinals Amat, Schwartzberg, Asquini and Carafa—had ever been in a previous Conclave; all the rest were the creations of the late Pope. Cardinal Amat was carried up the stairs to his bed within the Conclave enclosure, and Cardinal Morichini walked in with difficulty, leaning on his attendants.

The first scrutiny was held in the Sistine Chapel, on the morning of the 19th. Each Cardinal had a canopy over his head, which could be lowered by means of a cord, for until the election of the Pope they were all jointly sovereign. Each had before him a small writing table, and in front of the altar was a table for the three Cardinal Scrutators. On the altar was an immense chalice covered with the paten, and by its side the Book of the Gospels. The mode of proceeding was as follows: Each Cardinal filled up a voting paper couched in these terms: "I, Cardinal So-and-So, elect my Lord Cardinal So-and-So to be Supreme Pontiff." This he folded and sealed above and below, so that only the name of the Cardinal voted for, and not his own name, remained visible. Then, ascending to the altar, holding aloft his voting paper and laying his left hand

on the Book of the Gospels, he repeated aloud the oath: "I call to witness Christ the Lord, who is to judge me, that I elect him whom I judge ought according to God, to be elected, and that I will do the same at the accessus." He then placed the writing paper on the paten, which he inclined so as to slip it into the chalice. The first ballot was void, because one of the voters, contrary to the regulations, had affixed to his paper his cardinalitial mark of dignity. Towards evening the second ballot was taken, and out of sixty-one votes Cardinal Pecci received thirty-eight, or seven more than a majority. A two-thirds majority, however, is required to elect. After the second ballot the number of Cardinals was increased by the arrival of Cardinal Cardoso, Patriarch of Lisbon, who was admitted with due formality.

On the following day, February 20th, the third and decisive ballot was taken, and Cardinal Pecci was elected by forty-four out of the total sixty-two votes. The Dean of the Sacred College at once asked the chosen one if he would accept the Supreme Pontificate, to which Cardinal Pecci replied that he was all unworthy of the honor, but as the Conclave had chosen him, relying on Divine assistance and submitting to God's will, he would do so. To the inquiry how he would be known as Pope, he answered that he would take the name of Leo XIII., in memory of Leo XII., for whom he had always entertained a singular veneration. He was then taken by the two Cardinals to the altar, and after a short prayer was led behind the altar, when, having taken off his cardinalitial ring and put on the white stockings, red velvet shoes, white cassock, crimson velvet mozzetta, stole and white skull cap, the new Pontiff came forth, blessed the Cardinals for the first time, and took his seat on the *sedia gestatoria*, which, since the beginning of the Conclave, had been standing ready near the altar. There His Holiness received the "obedience" of the Cardinals, each kissing his foot, hand and either cheek. The Fisherman's ring was immediately afterwards placed on the Pope's finger, and then by him withdrawn



and returned that his name might be engraved inside. The officers of the Conclave having been admitted to offer their homage, the first Cardinal Deacon asked permission to proclaim the Pope. This proclamation—"Papam Habemus"—took by surprise the crowd assembled at St. Peter's, who, at half past twelve, almost made up their minds that there would be no decision that day. The Conclave remained closed, at the Pope's request, until four o'clock, which gave the Cardinals an interval of repose. His Holiness retired to his cell to dine, and at half past four he reappeared. Then came the solemn ceremony of the first benediction. The center loggia of the facade of St. Peter's has two windows, one looking out to the city and the world, whence the blessing was pronounced by the other Popes; the other looking into the vast interior of the church; and here Leo XIII. appeared, with the College of Cardinals about him, to raise his hand in benediction for the first time over the people of Christ. The whole basilica, up to the Confession of the Apostle, was one mass of heads, the people being packed so closely as to be unable to kneel. The Pope knelt down against the balcony, and hid his face in his hands, and there was a dead silence. When he arose to his feet a cry burst forth which rang through the great space of "Viva Papa Leone!" The Cardinals having raised their hands to obtain silence, the Holy Father intoned in a voice powerful and sonorous, though somewhat tremulous with feeling, the "Sit Nomen Domini Benedictum," and gave the Pontifical blessing, the responses coming from the multitude below and from the Canons at the door of the Chapel of the Choir, where Vespers had just been sung. Then, amid new acclamations, the Pope blessed the people again with the sign of the cross and departed. Italian gunners at Santo Angelo were ready at their guns to fire a salute if the Pope had appeared upon the exterior of the loggia.

Rome was in no way surprised to hear the name of Cardinal Pecci as that of the elect of the Sacred College. An Italian paper had published his portrait as that of the "Favorite," and



when in more reverent language the chances were discussed his name came first, followed by those of Cardinals Canossa, Monaco, Bilio, Simeoni, Martinelli, Franchi and Mertel. But the wise ones said that precisely because an election was likely, it became unlikely, quoting the proverb of the proverb-loving Romans: "Chi entra Papa esce Cardinale." In the light of subsequent events it is curious to read the note made at the time: "All parties declare their satisfaction. The Italian Government and those of its partisans who call themselves conservatives entertain hopes which they will no doubt find to be delusive, but the fact is that they are pleased for the present, and so, we are told, is Prince Bismarck."

The days following the election were almost absorbed by the ceremonies of homage repeated again and yet again by the Cardinals, amid reiterated vesting and unvesting of the new Pontiff. In these days, too, were given the first audiences to Ambassadors, Prelates and Princes. A little more began to be known of Leo XIII. And first it became known that he intended to remain in the seclusion of the Vatican. In his capacity as Camerlango he had ordered the Papal carriages to be got ready in case the new Pope should choose to go to the Lateran to take possession of his Episcopal See; being himself the new Pope, he did not use them. As Camerlango, too, Cardinal Pecci had taken care that the illness of Pius IX. should not be made the pretext for neglect and peculation in the Vatican; he had forbidden the customary waste of the provisions laid in for the Conclave; and these signs foretold a Pontificate of firm control.

Pius VII. and Leo XIII. are the only Popes who have not been crowned in the loggia of St. Peter's since 1555. Austria in 1800 held the Holy See under threats, and refused to allow the coronation at St. Mark's in Venice, where the Conclave had been held, and Pius VII. received the crown in a small church apart.

In the case of Leo XIII. it seems that the Pontiff himself had resolved to make his appearance and be crowned before the

people in the upper vestibule of St. Peter's. The mass and other functions, prefatory of the coronation, were to have been performed in the Sistine Chapel. In fact, on the first of March the members of the Sacred College each received an intimation from the acting Secretary of the State that the ceremonies preceding the coronation would be performed in the Sistine Chapel of the Vatican Palace. In the vicinity of the inner balcony of St. Peter's temporary balconies were erected for the diplomatic corps, the Roman nobles, and persons of distinction, native and foreign. The Confession of St. Peter and the papal altar under the dome were surrounded with a strong railing to prevent accidents, while the central balcony itself was enlarged by extending it further out into the basilica and back into the vestibule. It had been the intention of His Holiness to be crowned here, and afterwards to bestow the apostolic benediction upon the people below, but on Friday afternoon, March 1st, the workmen received orders not only to discontinue but to undo the preparations. It is unnecessary to speculate on the cause of this order. A demonstration of enthusiastic devotion on the part of the multitude of Catholics who would be assembled there was naturally expected, and in this there was nothing deterrent whatever. But the information had eked abroad, and was duly reported to His Holiness, that a party of Conciliators had resolved to seize the occasion of the solemn benediction and create a demonstration in favor of a conciliation with the prevailing order of things. Flags, Papal and Italian, were to have been produced just at the moment of benediction, and an interesting tableau of alliance to have succeeded. But this was not all. A counter-demonstration of the radicals was also mooted. This is no trivial hearsay, as the events of the same evening sufficiently attest. I pass over the allusions to the explosion of Orsini shells in the church. In the face of such expectations ordinary prudence would have suggested to the Sovereign Pontiff the inexpediency of a public ceremony. Yet if he were disposed to hesitate before giving credence to what was related to him by



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Archbishop of Chicago.





reliable authority, the attitude suddenly assumed by the Government left no doubt in his mind as to what was expedient in the matter. Crispi, the garrulous Minister of the Interior, had given out that the Government would not consider itself responsible for the maintenance of order in St. Peter's on the 3d of March. He had previously addressed a circular to the prefects and syndics of the realm, interdicting any participation of theirs in the public rejoicings for the election of Pope Leo XIII., because, forsooth, he had not been officially informed of the election! He seemed to have overlooked the inconsistency of this act with the efficient service rendered by the troops in St. Peter's during the funeral ceremonies of Pius IX., albeit the Government had not been officially informed of his demise. Accordingly Leo XIII. was crowned in his own chapel, in the presence only of the Cardinals, the Prelates and dignitaries, ecclesiastical, civil and military, of the Vatican, the diplomatic corps, the Roman nobility and a few guests.

At half past nine o'clock on Sunday morning, the 3d of March, Pope Leo XIII., preceded by the papal cross, and surrounded by the attendants of his court, by the Swiss and Noble Guards, descended from his apartments to the vestry hall. The two seniors of the Cardinal-Deacons, the Penitentiaries of St. Peter's, and the Archbishops and Bishops awaited him there. When he had been vested in full pontificals, with golden mitre, a procession was formed, moving towards the Ducal Hall. A Greek Deacon and Subdeacon, in gorgeous robes, attended upon the Deacon and Subdeacon of Honor. The Cardinals were assembled in the Ducal Hall, where an altar was erected. His Holiness knelt for a moment in prayer, and then mounted a throne which stood on the gospel side of the altar. There he received what is termed the first obeisance of the Cardinals, who approached one by one and kissed his hand. The Archbishops and Bishops kissed his foot. Having imparted the apostolic benediction, the Pope intoned Tierce of the Little Hours. Another procession was formed, preceded by the first Cardinal,

who bore the sacred ferrule in his hand and chanted the *Procedamus in Pace*. The Pope was carried in the gestatorial chair under a white canopy borne by eight clerics. The Blessed Sacrament had previously been exposed in the Pauline Chapel. Thither the procession moved. At the door of the chapel the Pope descended from his chair, entered the chapel bareheaded and knelt for a time in silent prayer. It is supposed that in those moments he prayed for humility of self, as well as peace and benediction upon his reign. It is the fitting prelude to the significant ceremony which followed. Just as the procession was about to move from the chapel door towards the Sistine Chapel a master of ceremonies, bearing in his hand a gilded reed, to the end of which a lock of dry flax was attached, approached the throne, and, going down upon one knee, gave fire to the flax. As it burned quickly to nothing, he said: "Pater Sancte, sic transit gloria mundi." ("Holy Father, thus passeth away the glory of the world.") He repeated the same ceremony at the entrance to the Sistine Chapel, and again just as the Pope was approaching the altar—a sage reminder, for the Sistine Chapel at that moment presented a spectacle of glory and magnificence which has no parallel.

Sixty-two Cardinals, in flowing robes of the richest scarlet, the magnificence of which was enhanced beneath tunics of finest lace, and as many attendant train-bearers in purple cassocks and capes of ermine; Archbishops and Bishops vested in white pontificals; clerics of the Apostolic Palace, in robes of violet; Roman Princes; gentlemen of the pontifical throne, in their gorgeous costumes; officers and guards in splendid uniforms; diplomatic personages ablaze with decorations; Knights of the Order of Jerusalem in their historic vesture; ladies in black habits and veils, gracefully arranged, and gentlemen in the full dress of the present day. Despite all this splendor, the most trivial worldlyling could not but be impressed with the sacred solemnity, the awful genius of the occasion. A Pope was to be crowned. As St. Bernard puts it: "The Great Priest, Supreme

Pontiff, Prince of Bishops, Heir of the Apostles; in primacy, Abel; in government, Noe; in patriarchate, Abraham; in order, Melchisedech; in dignity, Aaron; in authority, Moses; in judicature, Samuel; in power, Peter; in unction, Christ."

The mass has begun. The choir has sung the Kyrie Eleison in the inimitable style of the Sistine Chapel. The Pope has said the Confiteor. He returns to the gestatorial chair. The three senior Cardinals of the Order of Bishops, mitred, come forward, and each in turn extends his hands over the Pontiff and recites the prayer of the ritual, *Super electum Pontificem*. Cardinal Mertel, first of the officiating Deacons, places the pallium upon his shoulders. Leaving the gestatorial chair, and ascending the throne on the gospel side of the altar, the Pope again receives the obeisance of the Cardinals, of the Archbishops and of the Bishops. The mass proper for the occasion is then celebrated by the Pontiff, and the Litany of the Saints recited.

The solemn moment has arrived. The Pope again ascends the throne, while the choir sings the antiphon, *Corona aurea super caput ajus*. The Subdeacon of the Sacred College, Cardinal di Pietro, intones the *Pater Noster*, and afterwards reads the prayer, *Omnipotens sempiterne Deus, dignitas Sacerdotii*, etc. The second deacon removes the mitre from the head of the Pontiff and Cardinal Mertel approaches, bearing the tiara. Placing it on the head of the Pope, he says: "*Accipe thiaram tribus coronis ornatam, et scias te esse Patrem Principum et Regum, Rectorem Orbis, in terra Vicarium Salvatoris Nostri Jesu Christi, cui est honor et gloria in sæcula sæculorum.*"

The Pope then arose and imparted the trinal benediction. This was followed by the publication of the indulgences proper to the occasion. From the Sistine Chapel the Pope, with the tiara still glittering on his brow, was borne in procession back to the vestry hall, whither the Cardinals had preceded him. When he had been unrobed and seated anew in the middle of the hall, Cardinal di Pietro approached and read the following discourse: "After our votes, inspired by God, fixed upon the



person of Your Holiness the choice for the supreme dignity of Sovereign Pontiff of the Catholic Church, we passed from deep affliction to lively hope. To the tears which we shed over the tomb of Pius IX., a Pontiff so venerated throughout the world, so beloved by us, succeeded the consoling thought, like a new aurora, of well-founded hopes for the Church of Jesus Christ. Yes, Most Holy Father, you gave us sufficient proofs, while ruling the diocese intrusted to you by Divine Providence, or taking part in the important affairs of the Holy See, of your piety, your apostolic zeal, your many virtues, of your great intelligence, of your prudence, and of the lively interest which you also took in the glory and honor of our Cardinalitial College; so that we could easily persuade ourselves that, being elected Supreme Pastor, you would act as the apostle wrote of himself to the Thessalonians: 'Not in word only, but in power also, and in the Holy Ghost, and in much fulness.' Nor was the Divine will slow in manifesting itself, for by our means it repeated to you the words already addressed to David when it designated him King of Israel: 'Thou shalt feed my people, and thou shalt be prince over Israel.'

"With which Divine disposition we are happy to see the general sentiment immediately corresponding; and as all hasten to venerate your sacred person in the same manner as well as the tribes of Israel prostrated themselves in Hebron before the new pastor given them by God, so we hasten, on this solemn day of your coronation, like the seniors of the chosen people, to repeat to you as a pledge of affection and obedience the words recorded in the sacred pages: 'Behold, we shall be thy bone and thy flesh.'

"May Heaven grant that, as the holy Book of Kings adds that David reigned forty years, so ecclesiastical history may narrate for posterity the length of the pontificate of Leo XIII. These are the sentiments and the sincere wishes which, in the name of the Sacred College, I now lay at your sacred feet.



Deign to accept them benignantly, imparting to us your apostolic benediction."

His Holiness replied: "The noble and affectionate words which you, most reverend Eminence, in the name of the whole Sacred College, has just addressed to us touch to the quick our heart, already greatly moved by the unlooked-for event of our exaltation to the Supreme Pontificate, which came to pass contrary to any merit of ours.

"The burden of the sovereign keys, formidable in itself, which has been placed upon my shoulders, becomes still more difficult, considering our insufficiency, which is quiet overcome by it. The very rite which has just been performed with so much solemnity has made us comprehend still more the majesty and dignity of the see to which we have been raised, and has increased in our soul the idea of the grandeur of this sublime throne of the earth. And since you, Lord Cardinal, have named David, spontaneously the words of the same holy king occur to us: 'Who am I, Lord God, that thou hast brought me hither?'

"Still, in the midst of so many just reasons for confusion and discomfort, it is consoling to us to see the Catholics all, unanimous and in harmony, pressing around this Holy See, and giving to it public attestations of obedience and of love. The concord and affection of all the members of the Sacred College, are most dear to us, and the assurance of their efficient co-operation in the discharge of the difficult ministry to which they have called us by their suffrage.

"Above all, we are comforted by confidence in the most loving God, who has willed to raise us to such an eminence, whose assistance we shall never cease to implore with all the fervor of our heart, desiring that it be implored by all, mindful of what the apostle says: 'All our sufficiency is from God.' Persuaded, moreover, that it is He who 'chooses the weak things of the earth to confound the strong,' we live in the certainty that He will sustain our weakness and will raise up our humility to show His own power and cause His strength to shine forth.

"We heartily thank your Eminence for the courteous sentiments and the sincere wishes which you have now addressed to us in the name of the Sacred College, and we accept them with all our heart. We conclude, imparting with all the effusion of our soul, the apostolic benediction, *Benedictio Dei*," etc.

His Holiness then retired to his apartments and the solemn assembly dispersed.

Meanwhile the vast basilica of St. Peter had been crowded with people since ten o'clock in the morning, who hoped on, despite the contrary appearances, that His Holiness would come out at the last moment to bless them. Deeming such an event not unlikely, the Duke of Aosta, as military Governor of Rome, had ordered several battalions of soldiers into the square, with orders to render sovereign honors to the Pontiff if he appeared on the outer balcony. This measure inculcated still more the Minister of the Interior, inasmuch as the unofficial information which was acted upon by the Minister of War should have been sufficient for the Interior Department. Save and except the salaried organs of the ministry, the journals of every color in Rome concurred in censuring the action of Crispi, adding, at the same time, that it was the duty of the Government to show every consideration for a Pontiff whose election had given such universal satisfaction. The breach between the Church and State, they concluded, was only widened and the antagonism intensified.

Though the ceremonies of the coronation terminated at half past ten o'clock, and the equipages of the Cardinals and dignitaries had disappeared from the neighborhood of the Vatican, still the expectant and anxious people lingered in the basilica until the afternoon was far advanced. Then only did they turn homewards, supremely dissatisfied, not with the Pope, but with the civil authorities. The demonstration of the canaille in the evening against the Pope and the clerical party only confirmed the report of an intended tumult in St. Peter's, to be provoked by the radicals. The palaces of the nobles had been illuminated

about an hour on the Corso, when the mob assembled at the usual rendezvous, Piazza Colonna. With a movement which betokened a previous arrangement, they rushed down the Corso to cries of "Death to the Pope!" "Down with the clericals!" "Down with the Law of the Papal Guarantees!" etc. They halted before the palace of the Marquis Theodoli and assailed the windows with a prolonged volley of stones, which they had gathered elsewhere, as no missiles could be gathered on the Corso, unless the pavement were torn up. A full hour elapsed before the troops appeared on the scene and the bugles sounded the order to disperse. Only a few were arrested.

That same afternoon the Mausoleum of Augustus was the witness of a more systematic and dangerous demonstration against the Law of the Guarantees. The speakers, several of whom were members of the Parliament, indulged in the most villainous tirades against the Papacy, coupled with no measured votes of censure upon the Government. A strong memorial was drawn up and addressed to Parliament, demanding the abrogation of the Law of the Papal Guarantees.

Two days after his coronation Pope Leo XIII. appointed to the office of Secretary of State his Eminence Cardinal Alessandro Franchi, formerly Prefect of the Propaganda. Whether it be that the moderate liberals still harbor visions of a formal conciliation, or that their esteem for Leo XIII. is superior to every party question, or both the one and the other motive actuates them, is not yet established; but the fact is every act of the new Pontiff has been more warmly commended as an additional instance of his unquestionable capabilities and profound sagacity by the liberal than by the Catholic press. I am far from wishing to intimate that the latter displays no enthusiastic admiration for the inaugurative acts of Pope Leo's Pontificate. But the liberal press is particularly demonstrative in its admiration. The nomination of Cardinal Franchi to the Secretaryship of State had been hailed with jubilation by organs which hitherto had devoted every energy to bringing the late incumbents of



that office, living and dead, into disrepute. "Cardinal Franchi," said they, "is the man for this epoch. Accomplished, polished, bland of manner, skilled in diplomacy and of accommodating disposition, he will be a worthy companion and counselor to Leo XIII. in the new era for the church just inaugurated." It is to be regretted, however, that their admiration for the Sovereign Pontiff and his Secretary has not been able to keep their usual powers of invention from running riot in their regard. Cardinal Franchi is always credited with addressing a circular to the Nuncios abroad, asking how a change of the Vatican policy in a less aggressive sense would be regarded by the powers of Europe. He is also said to have made the first step towards an understanding with Prussia, while the Pope himself is asserted to have addressed an autograph letter to the Czar of Russia, in which he expressed the hope that the difficulty between the Holy See and the Imperial Government touching the consideration of the church in Poland will soon be removed.

It is needless to observe that the nomination of Cardinal Franchi was pleasing to Catholics. His career has been throughout one of eminent service to the church. He was born of distinguished parents in Rome on the 25th of June, 1819. At the age of eight years he entered the Roman Seminary, where he graduated with distinction and was ordained priest. Soon after he was appointed to the chair of history in both his Alma Mater and the University of the Sapienza. Later on he became professor of sacred and civil diplomacy in the *Accademia Ecclesiastica*. In 1853 he was sent as charge d'affaires to Spain, where he remained, with honor to the Holy See and to himself, until 1856. Recalled from Spain, Pope Pius IX. himself consecrated him Archbishop of Thessalonica in partibus, and appointed him Nuncio to the then existing courts of Florence and Modena. He remained in that capacity until the annexation to Piedmont of both duchies in 1859. Returning to Rome, he was nominated in 1860 Secretary of the Congregation on Ecclesiastical Affairs. In 1868 he was sent back to Spain as Apostolic





GIROLAMA MARIA CARDINAL GOTTI.  
Prefect of the Propaganda.



Nuncio. The Spanish Revolution of 1869 brought his useful labors in that country to a close, and he again sought his native city, but only to be sent to Constantinople in 1871, on the delicate mission of arranging the serious difficulty then existing between the Holy See and the Sultan touching the Armenian Catholics in the Turkish capital. His sound judgment, coupled with his powerful urbanity, enabled him to bring his mission to a successful conclusion in a short time, and he returned to Rome laden with presents from the Sultan to the Holy Father. He was created Cardinal in the Consistory of December 22, 1873, and in March of the following year was appointed Prefect of the Propaganda.

"Pope Leo XIII.," adds the writer of the above report, "has inaugurated an era of reform in the administrative department of the Vatican. He is fast retrenching unnecessary expenses. He has brought into the Vatican his old frugal habits which distinguished him as the Bishop of Perugia. He still uses the midnight lamp of study and is at the moment of the present writing busily engaged in drawing up the allocution which he will pronounce in the coming Consistory.

"In that document Leo XIII. will stand revealed in his attitude before the powers, friendly and hostile, of the world."

## CHAPTER IX

### *In Peter's Chair*

POPE LEO'S FIRST ACTS—A JUBILANT FRENCH BISHOP—SCOTTISH HIERARCHY RESTORED—THE FIRST ALLOCUTION—THE HUMILITY OF GREATNESS—BRITISH PUBLIC OPINION—TWO POPES COMPARED—LIFE IN THE VATICAN—POPE LEO'S DAILY ROUTINE—TREMENDOUS ACTIVITIES—WHAT THE POPE EATS AND DRINKS—A PORTRAIT PAINTER'S PORTRAIT—A YOUNG LADY'S VISIT TO THE VATICAN—SOME PLEASANT SURPRISES—POPE'S CONVERSATION—CEREMONIAL LOST TO VIEW—ONE GIRL MADE HAPPY—THE POPE'S VAST COURSE.

THE first acts of the new Pope were in strict accord with all the facts of his former life. What the boy and the student, the nuncio and the archbishop, had been, the Pope continued to be. A creature of slow and orderly evolution, not of impulse, he had all his past to support and to strengthen him; and the new conditions held nothing to daunt him, nothing he would hesitate to measure by the eternal principles he learned at his mother's knee, and never swerved from during his pious youth.

All this was well understood by those who had personal knowledge of the new Pope. It was with confidence and faith therefore, rather than with hope, that his fellow cardinals elected him their leader and chief; and, away from Italy, this sentiment soon found expression. The Bishop of Orleans in France, for instance, awaited the news of the Conclave's decision, and one night the fateful telegram came. "Triumphantly, joyously, I ran towards the Bishop," says the Abbe Lagrange, "with the blue paper in my hand. 'Monsignor, grand, good news—the Pope is elected!' 'But who?' 'Cardinal



Pecci.' 'Ah!' he exclaimed, with tears in his eyes, 'let us bless and thank God.'" England was soon made aware of the new Pontiff's dispositions, for one of his first acts was to restore the Hierarchy to Scotland, and then, a little later, to give England another Cardinal, in the person of Newman. The creation of the Scotch Bishops with titles taken from the soil was an official duty inherited from his predecessor, whose devising it was; but the honoring of Cardinal Newman was a personal pleasure as well as an official interest. In a speech made at Birmingham at the end of the year 1880, his Eminence, after speaking of Pope Leo's predecessor, went on to say: "Yet I believe, wonderful as was the mode and the effect with which Pius preached our holy religion, we have not lost by his being taken away. It is not decorous to praise the living; it is not modest to panegyryze those whom rather one should obey; but in the successor of Pius I recognize a depth of thought, a tenderness of heart, a winning simplicity, a power answering to his name, which keeps me from lamenting that Pope Pius is no longer here."

Comparisons between the two Pontiffs were of course the order of the day. Pope Leo himself may, in a sense, be said to have set the fashion. "Venerable brethren," he said, in his first allocution to his Cardinals, "as soon as we were called to assume the government of the church, we felt ourselves moved by the greatest apprehension on account of our own unworthiness to bear so great a burden, the more so on account of the splendid and illustrious fame of our predecessor, Pius IX. The great pastor of the flock of Christ, always combating energetically for truth and justice, and sustaining the great burden of the administration of the entire church, not only made this Apostolic Chair more resplendent by his virtues, but won from all his children their love and admiration. And, as he surpassed the whole line of Roman Pontiffs in the length of his reign, so may we say he surpassed all in the public testimonials of sympathy and veneration he received."

But the change of men on a throne so eternal as the Pope's, though so interesting in many ways, and so momentous in some, is not perhaps so significant as might at first sight appear. To the average Protestant, for instance, one Pope is hardly distinguishable from another, whatever his personality may be. "I wonder what Newdegate thinks of the new Pope," said one member of the Parliament to another, his question having in view a notorious anti-Catholic legislator; whereupon the member addressed threw off these light lines:

"Pope upon the Tiber's brim,  
Pius or Pecci, fat or thin,  
'The Scarlet Lady' is to him,  
And he is nothing more."

The sentiment has some philosophy in it, too, and it finds Catholic expression in the graver lines Father Bridgett wrote underneath a silly extract from an evening newspaper. Thus ran the article:

#### PIUS IX. AND LEO XIII.

The palpable fact that Pope Leo is a man of a wholly different stamp from Pope Pius will strain to the utmost the principle of Papal infallibility. If successive infallible Popes can differ as widely as the two Cardinals last elevated to the Papacy, the believing Roman Catholic is thrown back on an absolute mechanical theory of inspiration; the Pope becomes a merely passive channel for the influence of the Holy Spirit, which breathes through him exactly in the same way, be he called Mastai Ferretti or Pecci, Medici or Borgia.—*Pall Mall Gazette*, March 26, 1878.

Were Amos and Isaias both alike?  
Yet both the lyre of prophecy could strike.  
Were Paul and Peter partners of one net?  
Yet in one faith and martyrdom they met.

If men inspired could teach in prose or verse,  
In lofty psalmody or proverbs terse,  
Could sing of war or pastoral tales indite,  
New codes of law and now epistles write,  
Why should our Popes in aught but truth concur—  
Be less of men, though guided not to err?

From the personal rather than the pastoral point of view Pope Leo's first action related to the domestic arrangements of the Vatican. He at once brought the routine of the Pontifical household into harmony with the personal simplicity which was not more striking in him than it was in his predecessor. Pius IX. ate the same Spartan dinner, but he was too gentle and good-natured to abolish the sinecures which had existed so long under him. Pope Leo, free from those personal ties, did not see why a perspective of kitchens and an army of cooks should be daily in labor for the production of that ridiculous "mus," his dinner.

The daily life of the Pontiff has been described more than once by those who could do so with accuracy. The following account was written in 1882, less than four years after his elevation:

After his mass, which he says early, Leo XIII. gives audience to Cardinal Jacobini, Secretary of State, whose political learning is rare in those of his position. His place is then taken by the Cardinal Secretary of Ecclesiastical Affairs, and by the Congregation of Cardinals, each of whom has his fixed day. These several councils sometimes occupy the whole morning, until one hour after midday. The Pope's dinner! A few minutes suffice for its consumption. While he takes the air in the gardens—generally in his carriage—he usually reads the Bishops' reports, all of which come direct into his own hands, the dispatches from the Nunciatures and especially any news from Belgium. That little kingdom, which has broken its diplomatic relations with the Holy See, is particularly near his

heart, for it is there he himself was Nuncio from 1843 to 1846, and there that he studied at close quarters a great politician, Leopold I. Towards four o'clock the Pope gives his private and public audiences, and the later hours are devoted to the reception of Bishops. This long day over, Leo XIII. regains the solitude of his own closet. Then at last he is able to begin work.

Tall, thin, spare, with his pale and deeply lined face, the Pope has delicate health, of which he takes small care. His austerity is extreme. The spiritual sovereign of two hundred millions of Catholics does not spend a hundred francs a month for his table. The energy of a strongly developed nervous system alone enables him to resist the fatigue of his labors and of his vast responsibilities. At times those about him perceive a moment of exhaustion and collapse; but a little happiness, a piece of good news, or a pleasant telegram restores the life of his worn frame. Suddenly well again, he takes up once more his heavy burden, and betakes himself to that work of reconciliation and peacemaking to which he has devoted himself.

He is always grave, or, rather, solemn; always the Pope. The Italians call his manners and surroundings very serious. Gravity is inherent in his nature, as those aver who have known him from his earliest youth. He never abandons himself, laughs rarely. He might be thought stern did he not temper his severity by the patient attention with which he listens—without interruption—to all who speak to him. His audiences are far less frequent than were those of Pius IX., but for that very reason they take up more time. He has not the brilliant side so noticeable in his predecessor, the genial ease, the fine good humor which endured notwithstanding the surprising vicissitudes of the last Pontificate; nor the frank, bold and genial speech, full of witty and happy words, thrown off in that sonorous voice which Pius IX. retained to his extreme old age. Leo XIII. is as slow of speech as the Archbishop of Paris. But if neither the Pope nor the Cardinal has received the orator's gift,



each has been endowed with the author's. Perhaps this similarity explains the special sympathy and esteem which the Pope entertains towards Mgr. Guibert.

The pastorals in which the Archbishop of Perugia was wont to demonstrate the harmony of faith and reason, of religion and civilization, "growing like the flower and fruit from the root of Christianity," were much noticed by Italian publicists. The prelate loved to treat of the questions of the day and of modern society. The illustrious Bonghi said of him that his was "one of the most finely balanced and most vigorous of characters;" that he was "a man who had realized the ideal of a Cardinal such as St. Bernard conceived it." Since the eighteenth century, since the time of Benedict XIV. and Clement XIV., Rome has not seen a Pope of so cultivated a mind, so accomplished in Latin and Tuscan verse, so familiar at once with classic and with contemporary letters. At the present time the two qualities which Leo XIII. most prizes and aims most constantly at securing in his own writings are simplicity and moderation. His letters, his encyclicals, all are submitted to the Sacred College. Nothing is more admirable than the manner in which he elicits opinions and weighs objections. He has been known to completely rewrite, after grave debates, encyclicals which he had already completed. As he suffers from sleeplessness, it is generally in the night hours that he composes his most important works.

It is by this active life, the monotony of which would frighten many a statesman, that the Holy Father is able to manage directly, in all their immensity of detail, the affairs of the church. Those affairs have multiplied greatly since the first third of the century. More than a hundred bishoprics have been founded in America. Pius IX. wrote little; he inspired the writings of others. Leo XIII. has his own hand in all, sees all with his own eyes, and directs all. Moderation, which, with austerity, is the dominant note in the Sovereign Pontiff's conduct, and which he has made into a law for himself, has borne its fruits.

This was written by a Frenchman. Two years later, in 1884, a correspondent wrote to the *Germania*:

At six he rises, at seven celebrates mass, after having spent some time in contemplation. After Mass follows a period of prayer and praise. At eight the decisions of his congregations and his other correspondence are attended to, and at eleven several audiences are given. The Pope receives the Ministers and Ambassadors, the pilgrims of all classes and countries. Then at 12:30 he takes a walk in the gardens of the Vatican, generally accompanied by a prelate and two of the guard. In case of inclement weather or indisposition, Leo XIII. drives through the grounds in a carriage which has been specially built for the purpose. The Pope dines at two o'clock; his midday meal lasts not longer than half an hour, and is very frugal, consisting of soup, one kind of meat, two dishes of vegetables, some fruit and, by the doctor's orders, a glass of claret. After a short rest the Pope works in his private study till the hour when he receives the prefects and secretaries of the different Congregations, with whom he discusses the affairs of the church. The papers from different countries are brought to him at eight o'clock; the French and Italian papers he reads himself; interesting articles from English and German papers are translated for him. At 9:30 he performs his evening devotions, and at ten partakes of his supper, consisting of soup, an egg and some salad. Then he withdraws into his private room.

An English portrait painter, to whom Pope Leo gave sittings about the same period, has thus written of him:

"Pope Leo XIII. is of medium height. His attenuated figure is bent by study and the weight of years; but in every movement he is astonishingly quick and energetic. His head is a most remarkable one, once seen never to be forgotten, with its every feature out of strict proportion, yet with the harmony of the whole. The small, bright, rapid eyes, set close together, denote 'the man who is ever on the search;' the largely developed aquiline nose, a capacity for domination. The mouth,



RIGHT REV. P. J. MULDOON, D. D.  
Auxiliary Bishop of Chicago.





when under a pleasing influence, forms into an exceedingly wide, sweet smile, its benevolent expression brightening the whole face and supplying the benignity which is less observable in the eyes. The ears, like the hands and feet, are exceptionally large and long. The skin is so thin—a rare thing with Italians and much admired by them as a mark of high breeding—that a perfect network of blue veins (the ‘blue blood’) is visible over all the white, ascetic face. His Holiness is gifted with the fire and impulse of youth without its accompanying physical strength, and feels keenly the disabilities of age. When he saw my portrait for the last time he thoughtfully remarked its look of years, and advised me to remember when painting another Pope that ‘Popes are of no age.’ I thoroughly appreciated the finesse of the phrase and only regretted that a painter could hardly give it practical effect. During long functions the Holy Father’s muscular force almost entirely gives way, but by a nervous effort he will raise himself from time to time straight as an arrow.”

The following is the simple recital, made by an American girl, of her visit at the Vatican:

“Well aware of the great difficulty of obtaining an audience, and seeing that others had waited for months with no result—being told, moreover, that no opportunity of being specially presented to His Holiness would occur during my visit to Rome—I made no effort in the matter. A week passed—then ten days—then a day or two more. But on Friday morning I was met by a beaming smile on the face of that very good-looking mail clerk at the banker’s, and by the intelligence that something I would like had been left there for me. It was an invitation to be present on the following Sunday morning at the Pope’s Mass in the Sala Mathilde (of the Vatican), and accompanying the invitation was my introducer’s visiting card, with a line written on it to the effect that probably the Holy Father would converse with those present after the Mass.

“At seven o’clock on Sunday morning, dressed *de rigueur* in

black, with a lace scarf thrown on my head and tied loosely in front, with no gloves, I took my way in a *fiacre* to the Vatican. Presently I was rolling over the bridge of Sant' Angelo, past the gray fortress, and up the narrow borgo to the Piazza of St. Peter's, and, skirting the great colonnade to the right, to the bronze doors of the palace. There the Swiss Guard received me, an attendant took my cloak (since it would be a breach of etiquette to go wrapped in the Pope's presence), and I left the magnificent royal stairway on my left to ascend one plainer, mounting till I reached the Court of St. Damasus, then to the loggia enriched by Raphael's genius, and so into Sala Mathilde, arranged as a private chapel. The loggie are the wide glass-inclosed galleries running around the great court at each story, and it is through them one is introduced into the picture gallery and on the other side to the Pope's apartments.

"The room in which I now found myself was not as large as many I saw afterwards, but was handsomely tapestried on three walls, while the end at which the altar was placed was lighted by two tall windows. Benches placed very close together accommodated, as well as I could judge, about two hundred and fifty people. It is customary to kneel when the Pope is present, but at the altar he is the simple priest, and etiquette, as far as the man is concerned, is out of place. One of the Noble Guard was stationed at each end of the altar while the Pope said Mass. When he had done he was relieved of his vestments, which were all white. He then knelt on a *priedieu* beside the altar, praying fervently, while the chaplain said a mass of thanksgiving. Afterwards the Holy Father, with some difficulty, made his way through the crowded room, gently detaching himself from those endeavoring to touch his dress or kiss his hands, and took his seat in a sedan chair out in the loggia, where each one passed before him, kissed his hands and received his blessing, but in complete silence, as the least infringement of the rule would have opened the way to a long and fatiguing effort on the part of His Holiness.

"I asked the Chamberlain who was marshaling the line whether the few words on the card of my friend, the representative of the French Minister, entitled me to an audience and speech of the Holy Father. The Chamberlain to whom I spoke begged me to pass on in the line and then to return to him for any information he could give me. Following, therefore, in my turn, I knelt as the others had done, and again received the blessing. After the Holy Father had been carried out of our sight once more, the Chamberlain, who evidently remembered my wish, gave me an opportunity to speak with him, and carefully examined the card I held. He said he did not know if I were entitled to any special privileges, but that Mgr. Macchi would soon be passing out of the guard-room, and if I had no objection to waiting for a few moments he would tell me quite certainly. It was a very short period of anxiety before his return to tell me Monsignor would be pleased to see me if I would follow him. There was slight time left for the indulgence of diffidence, for in a moment I was ushered into an antechamber, where Monsignor stood listening to the requests of two Passionate Monks.

"He soon dismissed them and then came to me with an expression of cordial interest. The smile with which he greeted me was so reassuring that I answered all his questions as frankly as he put them. They were about myself. 'I was alone in Rome?' 'No, not alone, though my father could not accompany me to the Vatican on account of his infirmities.' 'Was I a Catholic, and my father also?' 'Yes, I had been one from birth. My father, an American officer, was a convert; my mother had always been a Catholic, and the right had never been refused her to bring up her children in her own faith.' 'Had I been present at the mass and received the Holy Father's blessing?' I said yes, but my great desire was, if it were not presuming too far, to be spoken to by His Holiness, just a few words, and to have a special blessing laid upon some religious articles I carried in my hand.

"'You shall see him,' said Monsignor. 'Yes, though he is

fatigued and it is late in the morning. He has been up and busy since dawn, but if any one sees him now, you shall.' And so I, too, followed when Monsignor led the way into the great audience chamber, where I seated myself to wait, thinking, of course, that the Holy Father would come in there soon to the few ladies who waited, apparently for the same purpose as myself. There were about four others.

"Monsignor stood at a door at the upper end of the room, and presently I began to realize what was in store for me when I saw a lady go through that door. She reappeared in such a short space of time I thought she could hardly have added much to her experience in the loggia. But I had no time for speculation. With a slight gesture, so peculiar that I could only guess at its meaning, Monsignor signed to me to follow, and preceded me rapidly into another room, where I recovered from the first shock of amazement and awe to hasten after him to the foot of the throne—miles away it seemed to my faltering steps—for there, indeed, at the extreme end of a long, long chamber, were again the white-robed figure, the pale face, the hazel eyes so full of kindly interest in what the reverend secretary was repeating to him in his presentation of me. 'And she speaks either French or English?' I heard as I reached the dais, and then I knew that I was quite alone with my spiritual sovereign; that I knelt at his feet and held his hand; that everything of curiosity or fear was slipping from me and leaving me in its place a tender reverence, an awe, indeed, but the awe inspired by love, devotion, perfect confidence—that of a child at her father's knee. I had troubled myself a little to remember the requirements of etiquette as to titles, conduct, not turning one's back on retiring, even the courtesy I had practiced mentally, but the moment I had looked into the clear eyes, so deep, so true; so sympathetic, I entirely forgot everything. He was *mon pere* for the rest of the interview.

"He addressed me at once in French, speaking it with a charming purity of accent and phrasing, and asked me many



questions about myself, my home and family, my father and mother, not as a perfunctory act of politeness, but with a real interest that looked for and received the utmost candor in the answers.

"'What?' he said, 'all the way from America! But surely not alone?'

"'No, but my father is too infirm to kneel, and he would not ask an exemption which would seem to imply a disrespect to your presence.'

"There was fullest sympathy in the half-breathed 'Ah! Then you, my child, will take to him my special blessing, will you not?'

"Then there were more questions, all the while that he left his hand in mine to be kissed again and again, and when I begged for his blessing to take to my friends, and my family at home, and that he should lay his hand on the crucifix and rosaries I carried, all for those same dear ones from whom I had felt so very far away, he consented fully and quickly, saying also he would pray for some others I spoke of who had strayed; and then he laid one hand on my head, praying silently, but long and fervently over the daughter whose heart he had bound to his in an allegiance inalienable forevermore.

"At his gesture of dismissal I rose from my knees and retired full of an emotion that drove to my eyes the happy tears, and precluded for the time being all anxiety as to the propriety of my behavior. I could see Monsignor smiling at me from the doorway when I returned to the knowledge that I was decidedly not following any rule of etiquette in my progress toward him and away from the Holy Father, and I turned to courtesy just as I heard the gentle voice again:

"'My child, do not forget to take my blessing very particularly to your father!'

"My low bow ended by my dropping on one knee, then a hasty retreat took me speedily to where Monsignor was waiting so patiently.

"The gentleman-in-waiting who had brought me in now preceded me again as I traversed a second time the great rooms of the private apartment, but this time he walked out backward before me. Had I not been in the presence? The guards in the outer room rose and bowed at my entrance, and those on duty at the doors showed their interest plainly. And then the uproar of congratulation at the breakfast table, warmest from the ones who had missed what I had won; my father's quiet pride and happiness in my delight, and the happiness, too, I had in the message I brought him. But, standing out clearly and sharply defined from these surroundings, while the touch of a holy hand still lingers on my head, are a slight, frail form, a thin face, pale and full of intellect, a tender smile, a glance of warm interest out of eyes that compel confidence and truth, and that now, I know, are looking out into the world for every means to reconcile his children, to lay upon the heads and hearts of all who will receive, the blessings which bring the peace that passeth understanding."

The pleasant trivialities of a young girl's experiences are perhaps such as bear description in regard to Leo XIII. The labors of a Pope and the burdens of his supreme office on earth are in a sense beyond the reach of record. The points on which his life touches the lives of his people are their own little affairs, their interests, the hopes, prayers and destinies of units in the millions of his spiritual family. None of these are too personal or too minutely domestic to win the ear of the Father of his peoples. As for the Pope's own affairs, they are hardly such as the man, woman or child who kneels at his feet can give the world a glimpse of. The globe, with continents and isles, deserts and plains, the "summer of the world" in the broad tropics, its winter in the narrowing poles, the long rivers that flow from the snows of the north to the gold and sapphire seas of the south, dark continents, barbaric empires—these form the outward scene of the spiritual world which lies under the eyes of the Bishop of Bishops. The whole human tragedy played

out in the theatre of the world is before him. And his is not the only distant view which comprehends its vastness, but the near sight which examines its intimate details. The Pope must know special as well as general things; local matters smaller than those of an empire's colonies—the colonies of his spiritual empire being the solitary missions in the corners of the earth—and matters far more enormous than the interests of any one nation. The flocks of God's people on a thousand hills are "sheep of his hand." His is the only empire in the world upon which the sun not only never sets—that is a small and transitory glory—but on which the sun never will set until it is turned into darkness.

## CHAPTER X

### *Beginnings of a Glorious Reign*

ALLOCATION TO THE CARDINALS—GRATITUDE AND AFFECTION  
—SCOTCH EPISCOPATE—THE VOICE OF PETER—FIRST EN-  
CYCLICAL WORLD—WHAT THE ITALIANS EXPECTED—WHAT  
THE WORLD HEARD—SORROWS OF THE CHURCH—DEFEC-  
TIONS OF THE NATIONS—CHARGES OF SPOILIATION—THE  
FALSE AND TRUE CIVILIZATION—CAUSE OF ALL TROUBLE—  
CHURCH AND STATE—WHERE ALONE SAFETY LIES—WHAT  
THE CHURCH THINKS—SOLEMN ADMONITION TO STUDENTS  
—TRIUMPH OF ST. THOMAS AQUINAS.

THE first public utterance of Leo XIII. was an allocution to the Cardinals delivered on March 28. Although, by its very nature, restricted in scope, and in truth largely personal, it was read with affectionate interest by Catholics everywhere because of its tender allusions to his predecessor, the lamented Pio Nono, and the wise humility with which Leo promised to try and imitate his example. It is here presented almost in full:

“VENERABLE BROTHERS: When your suffrages called us last month to take on ourselves the government of the universal Church, and to fill on earth the place of the Prince of pastors, Christ Jesus, we did indeed feel our soul moved by the deepest perplexity and perturbation. On the one hand we were filled with great fear by the sincere conviction of our own unworthiness, as well as by our utter inability to support so great a burden; and this sense of infirmity was all the more increased by the remembrance of how much the fame of our predecessor shone the brighter and more glorious through the whole earth. The great ruler of the Catholic fold had always contended for





CARDINAL SERAFINO VANNUTELLI--CARDINAL VINCENZO VANNUTELLI.



truth and justice with such invincible courage, and had labored so long and with such exemplary fidelity in administering the affairs of the Christian world, that he would only shed a lustre on this Apostolic See, but filled the whole Church with love and admiration for his person, thereby perhaps excelling all his predecessors in the high and constant testimonials of public respect and veneration paid to him, as he surpassed them all by the length of his Pontificate.

"On the other hand, we were filled with deep anxiety by the very sad state, in our days, of civil society almost everywhere, as well as of the Catholic Church itself, and especially of this Apostolic See, which violently stripped of its temporal sovereignty, is reduced to the condition in which it can in no wise enjoy the full, free and unimpeded use of its power.

"Such, Venerable Brothers, were the reasons which moved us to refuse the proffered honor of the Pontificate. But how could we resist the Divine Will, which was so manifest in the unanimity of your decision, and in that most loving solicitude felt by you for the sole interest of the Catholic Church, urging you to elect, as soon as possible, a Sovereign Pontiff?

"We, therefore, deemed it our duty to take on ourselves the office of the Supreme Apostleship, and to yield to the will of God, placing our whole trust in Him, with the hope that He had imposed on us the high dignity and would also give to our lowliness the strength to sustain it.

"As this is the first time it is allowed us to address your Eminences from this place, we desire first of all solemnly to assure you that in the fulfilment of the service of our apostolate we shall have nothing so much at heart as to bestow all our care, with the help of God's grace, in sacredly guarding the deposit of the Catholic faith, watching faithfully over the rights and interests of the Church and the Holy See, and in laboring for the salvation of all; ever ready, for all these purposes, to undergo any fatigue, to draw back from no discomfort.

"In the discharge of these duties of our ministry we trust that

we shall never lack the benefit of your counsels and your wisdom—nay, we ardently beseech you never to allow them to fail us. And in saying this we wish you to understand that it is not a mere expression of official courtesy, but a solemn declaration of our affectionate desire. For we are deeply impressed by what the Holy Scripture relates of Moses—that, namely, when recoiling from the weighty responsibility of governing a whole people, he, by God's command, called to his aid seventy men from among the ancients of Israel, in order to have them bear the burden with him, and thus to make them, by their help and counsel, lighten his cares in governing the people of Israel. This is the example which we, who have been made the guide and ruler of the entire Christian people, in spite of our unworthiness, set before our eyes; wherefore we cannot refrain from seeking and finding in you the seventy men of all Israel in the Church of God, a help to our labors, a comfort in our cares.

“We know, moreover, as the word of God declares, that there is safety where there are many counsels; we know that, as the Council of Trent admonishes us, that the administration of the universal Church depends on the counsels given to the Roman Pontiff by the College of the Cardinals; we learn, finally, from St. Bernard, that the Cardinals are called the Pontiff's colleagues and counsellors. And therefore it is that we, who for nearly twenty-five years have enjoyed the honors of your order, have brought with us to this sovereign seat not only a heart full of affection and zeal for you, but the firm resolve to use chiefly those who were formerly our associates in rank as our fellow-laborers and advisers in transacting ecclesiastical affairs.

“And now a most happy and timely occurrence permits us to share with you the sweet fruit of consolation which our Lord permits us to gather from the first great work accomplished for the glory of religion. Our saintly predecessor, Pius IX., in his great zeal for the Catholic cause, had undertaken what such of you as belong to the Congregation of the Propagation of the



Faith had definitely decreed—to re-establish the episcopal hierarchy in the illustrious Kingdom of Scotland, and thereby add a new lustre to that Church; this we have been able to bring, with the Divine aid, to a happy termination by the apostolic letters (bull) which we had published on the 4th of this month.

“It was indeed to us a subject of holy joy that in so doing we were fulfilling the ardent wishes of our dearly beloved, the clergy and faithful people of Scotland, of whose great devotion to the Catholic Church and the Chair of Peter we have many striking proofs. We therefore hope sincerely that the work thus accomplished by the Apostolic See shall be crowned with happy results, and that, throughout the length and breadth of the kingdom ‘the mountains shall put on peace for the people, and the hills righteousness.’”

But the universal Church was now to hear, and in tones that moved all hearts and impressed the most stolid intellects, the voice of its new Shepherd, who spoke with the authority and from the Chair of Peter. On Easter Sunday, April 2d, Pope Leo addressed his first encyclical letter to his fellow-bishops throughout the world. It is a document of wonderful pathos, eloquence and wisdom and in a sense might be deemed the program of his views and purposes for the welfare of the Holy Church. The Italian Government and people were eagerly concerned in it, so as to learn the true attitude of Leo XIII. to the usurping monarchy that had seized the States of the Church and planted itself in the Eternal City. Victor Emanuel went to his account a few weeks before the death of Pius IX. The new King, Humbert, had somehow got the reputation of being a faithful Catholic—Queen Margherita certainly was. There were many who believed that a friendly arrangement would be made between the Holy See and those who had despoiled it. They hoped that the gentle Leo would waive or modify those claims to the temporal sovereignty so stoutly and persistently maintained by Pius, the first “prisoner of the Vatican.”

The encyclical cleared the air. It brushed away as so many

cobwebs all vain hopes and feeble delusions. It showed with masterly eloquence that position that Catholics must hold, consistent with the eternal right, in regard to the independence and belongings of the Papacy. It began by this sorrowing recital of evils that beset and afflict modern society and the one great cause that must answer for them all:

“Raised up, though unworthy, by the inscrutable wisdom of God to the height of the Apostolic dignity, we felt ourselves at once constrained by a vehement desire, and as if by necessity, to speak with you by letters, not only to show you our heartfelt affection, but also by the office divinely intrusted to us, to confirm you, who are called to share a part of the solicitude in sustaining with us our warfare for the Church of God, and for the salvation of souls. From the outset of our Pontificate the mournful spectacle of the evils by which the race of mankind is everywhere oppressed unfolded itself before us; the widespread subversion of the truths by which, as its foundations, the state of human society is held together; the insolence of minds impatient of all legitimate power; the perpetual stirring up of all dissensions, from which come internal conflicts, and fierce and cruel wars; the contempt of laws which reign over morals and protect justice; the insatiable cupidity for transient things, and oblivion of things eternal, reaching even to the madness and fury in which so many miserable men have no fear of laying violent hands on themselves; the reckless administration and squandering and ruin of the public goods; and the impudence of those who, in the height of their deceit, so act as to appear to be the defenders of the country, of liberty, and of all rights; lastly, the deadly pestilence which is creeping through the inmost members of the society of man, giving it no rest, and portending for it fresh changes and a calamitous end.

“As to the cause of all these evils, we are persuaded that it lies principally in this: that men have despised and rejected the holy and august authority of the Church, which, in the name of God, is placed over the human race and is the avenger and pro-

tector of all legitimate authority. The enemies of public order were fully persuaded of this when they found no means of destroying society to its foundations so efficacious as persistent attacks on the Church of God, by assailing her with the weapons of shameless calumny, by odiously accusing her of being the enemy of true civilization, by daily damaging her authority and influence in some new way, and subverting the supreme power of the Roman Pontiff, who is the asserter and protector on earth of the eternal and unchangeable interests of goodness and righteousness.

"Hence the origin of these laws which overturn the divine constitution of the Catholic Church, and which we lament to see in vigor in most countries; hence came the contempt of episcopal authority, the obstacles opposed to the free exercise of the ecclesiastical ministry, the destruction of religious communities, and the public sale of the property which supported the ministers of the Church and fed the poor; hence came the withdrawing from the salutary control of the Church of the public institutions of charity and beneficence; hence sprang the unbridled liberty of teaching and publishing all manner of evil, while, on the other hand, the right of the Church to train and to educate the young is violated and suppressed. Nor is any other purpose to be found for the usurpation of the civil principality which Providence conferred, many years ago, on the Bishop of Rome, to enable him to exercise freely, without let or hindrance, the power given him by Christ for the eternal salvation of the race."

His Holiness next pointed out the differences between a true and false civilization and showed that in all ages the Church has been the source and protectress of the former and that nations can only realize its blessings by moving in harmony with her divine teachings and always respecting her Chief Pastor and his rightful authority. He added in regard to Italy and the temporal power:

"Wherefore, first of all, in order to assert in the only way

now possible the rights and the liberty of this Holy See, we declare that we shall never cease to contend for the full obedience due to our authority, for the removal of all obstacles put in the way of the full and free exercise of our ministry and power, and for the restoration to that condition of things in which the provident design of the Divine Wisdom had formerly placed the Roman Pontiffs.

“And in demanding such restoration we are moved by no ambition, no desire of domination, but only by the best interests of our office and by the sacred oaths we have taken; and, besides, not only because the civil sovereignty is necessary for the protecting and preserving of the full liberty of the spiritual power, but because, moreover—a thing in itself is evident—whenever there is a question of the temporal principality of the Holy See, then the interests of the public good and the salvation of the whole human society are involved.

“Hence it is that in the fulfillment of our duty, which obliges us to defend the rights of holy Church, we renew and confirm by this letter all the declarations and protestations which our predecessor, Pius IX., issued and reiterated both against the occupation of his civil principality and against the violation of the rights belonging to the Roman Church.

“At the same time we address ourselves to sovereigns and to those who are the supreme rulers of states, and implore them again and again, in the august name of the Most High God, not to reject at this needful time the aid offered them by the Church, and that they may unite in friendly zeal in favor of that great source of authority and salvation, and to seek to be united to her more and more by the ties of hearty love and reverence.

“God grant that, discovering the truth of what we have been saying, and being themselves convinced that the doctrine of Christ, as Augustine was wont to say, is a mighty safeguard to the state when it finds obedient observance, and that in the safety of the Church and dutiful obedience to her are to be found the interests of the public surety and tranquillity, they would be-



stow their thought and care in alleviating the evils which afflict the Church and her visible Head! Thereby would it come to pass that the people whom they govern, entering on the paths of justice and peace, would enjoy a golden age of prosperity and glory."

His Holiness also dwelt, with inspiring eloquence, on the benefits and high distinction shed on Italy and its capital by his many famous predecessors. The treatment now given to the Church was therefore suicidal as well as criminal and ungrateful. The rest of this noble letter included fatherly counsels to the bishops on the Christian education of youths, on the sanctity of the marriage relation and other topics of pastoral solicitude.

The encyclical was read with profound admiration and gratitude by the faithful throughout the world. It left not a shadow of a doubt that Leo XIII. was a most worthy successor and representative of the illustrious line of sovereign pontiffs. On the Italian monarchy and its subjects the impression was equally decided though of a different and complex nature. Many sincerely admired and many but hated him the more, while all recognized in him a champion of the Church's full rights, temporal as well as spiritual. In the month of August following he wrote a letter to the Cardinal Secretary of State which emphasized his position to the uttermost. It was a solemn protest to the nations against the insults and injuries that were being constantly inflicted on the Church by the so-called Italian government and its infidel satraps.

Meanwhile his fatherly care is extended to the needs of the Church in every land and clime. In May he erected a new diocese of Chicontini in the Dominion of Canada. During the same month he received and addressed the delegates of many legal Italian bodies come to protest against the iniquities of their secular government and assure the Holy Father of their sympathy and filial homage. In June he established an apostolic vicar over the Chinese province of Kan-Su. In July he had the consolation to welcome bands of pilgrims from many nations,

including one of municipal officers from Cork, Ireland. This same month he created a bishop's See at Monte-Video, in South America. In August he was waited on by deputations of Roman Students from the Propaganda and other colleges. In September he promulgated new and liberal rules for the government of the Vatican Library. In an allocution made in December he was enabled to tell the Cardinals of these and other administrative acts, including important steps for the adjustment of long standing trouble in the Armenian and other oriental churches.

Once more, in the closing days of the year, the voice of Leo XIII. was heard by an encyclical to "all the Patriarchs, Primates, Archbishops and Bishops of the Catholic world." It was a document of supreme importance and urgency, in which His Holiness points out the errors and dangers of the self-styled Socialism, Communism and Nihilism of these later days, with the evils they bring on every unit of the social fabric from prince to peasant, from the state to the family. This letter was received with universal respect by the secular press, and spread abroad over the world. The eagerness with which it was caught up and discussed indicated that it contained something especially adapted to the needs of the time. The Holy Father speaks with the authority that belongs to his office as head of the Catholic Church. He goes to the very root of the evils that most afflict modern society in all lands, and shows the only remedy for them that is sure and lasting. The letter deserves even yet to be studied and restudied, as much from the character and position of the writer as from the manifest wisdom and charity of its advice. It ran:

At the very beginning of our pontificate, as the nature of our apostolic office demanded, we hasten to point out in an encyclical letter addressed to you, venerable brethren, the deadly plague that is creeping into the very fibres of human society and leading it on to the verge of destruction; at the same time we pointed out also the most effectual remedies by which society might be re-

stored and might escape from the very serious dangers which threaten it. But the evils which we then deplored have so rapidly increased that we are again compelled to address you, as though we heard the voice of the prophet ringing in our ears: Cry, cease not, lift up thy voice like a trumpet (Is. lviii:1). You understand, venerable brethren, that we speak of that sect of men who, under various and almost barbaric names, *are twigs with fatal fruit*. For you know, venerable brethren, that the most deadly war which from the sixteenth century down has been waged by innovators against the Catholic faith, and which has grown in intensity up to to-day, had for its object to subvert all revelations, and overthrow the supernatural order, and thus the way might be opened for the discoveries or rather the hallucinations, of reason alone. This kind of error, which falsely usurps to itself the name of reason, as it lures and whets the natural appetite that is in man of excelling, and gives loose rein to unlawful desires of every kind, has easily penetrated not only the minds of a great multitude of men but to a wide extent civil society also. Hence, by a new species of impiety, unheard of even among the heathen nations, states that have been constituted without any count at all of God or of the order established by him; it has been given out that public authority neither derives its principle, nor its majesty, nor its power of governing from God, but rather from the multitude, which, thinking itself absolved from all divine sanction, bows only to such laws as it shall have made at its own will. The supernatural truths of faith having been assailed and cast out as though hostile to reason, the very Author and Redeemer of the human race has been slowly and little by little banished from the universities, the lyceums and gymnasia—in a word, from every public institution. In fine, the rewards and punishments of a future and eternal life having been handed over to oblivion, the ardent desire of happiness has been limited to the bounds of the present. Such doctrines as these having been scattered far and wide, so great a license of thought and action having

sprung up on all sides, it is no matter for surprise that men of the lowest class, weary of their wretched home or workshop, are eager to attack the homes and fortunes of the rich; it is no matter for surprise that already there exists no sense of security either in public or private life, and that the human race should have advanced to the very verge of final dissolution.

But the supreme pastors of the church, on whom the duty falls of guarding the Lord's flock from the snares of the enemy, have striven in time to ward off the danger and provide for the safety of the faithful. For as soon as the secret societies began to be formed, in whose bosom the seeds of the errors which we have already mentioned were even then being nourished, the Roman Pontiffs Clement XII. and Benedict XIV. did not fail to unmask the evil counsels of the sects, and to warn the faithful of the whole globe against the ruin which would be wrought. Later on again, when a licentious sort of liberty was attributed to man by a set of men who gloried in the name of philosophers, and a new right as they call it against the natural and divine law began to be framed and sanctioned, Pope Pius VI., of happy memory, at once exposed in public documents the guile and falsehood of their doctrines, and at the same time foretold with apostolic foresight the ruin into which the people so miserably deceived would be dragged. But as no adequate precaution was taken to prevent their evil teachings from leading the people more and more astray, and lest they should be allowed to escape in the public statutes of states, Popes Pius VII. and Leo XII., condemned by anathema the secret sects, and again warned society of the danger which threatened them. Finally, all have witnessed with what solemn words and great firmness and constancy of soul our glorious predecessor, Pius IX., of happy memory, both in his allocutions and in his encyclical letters addressed to the bishops of all the world, fought now against the wicked attempts of the sects, now openly by name against the pest of socialism, which was already making headway.

But it is to be lamented that those to whom has been com-



mitted the guardianship of the public weal, deceived by the wicked men and terrified by their threats, have looked upon the church with a suspicious and even hostile eye, not perceiving that the attempts of the sects would be vain if the doctrine of the Catholic Church and the authority of the Roman Pontiffs had always survived, with the honor that belongs to them, among princes and peoples. For the church of the living God, which is the pillar and ground of truth (1 Tim. iii, 15), hands down those doctrines and precepts whose special object is the safety and peace of society and the uprooting of the evil growth of socialism.

For, indeed, although the socialists, stealing the very Gospel itself with a view to deceive more easily the unwary, have been accustomed to distort it so as to suit their own purposes, nevertheless so great is the difference between their depraved teachings and the most pure doctrine of Christ that none greater could exist; for what participation hath justice with injustice? or what fellowship hath light with darkness? (2 Cor. vi, 14.) Their habit, as we have intimated, is always to maintain that nature has made all men equal, and that therefore neither honor nor respect is due to majesty, nor obedience to laws, unless, perhaps, to those sanctioned by their own good pleasure. But, on the contrary, in accordance with the teachings of the Gospel, the equality of men consists in this: that all having inherited the same nature, are called to the most high dignity of the sons of God, and that, as one and the same end is set before all, each one is to be judged by the same law and will receive punishment or reward according to his deserts. The inequality of rights and of power proceeds from the very Author of nature, from whom all paternity in heaven and earth is named (Ephes. iii, 15). But the minds of princes and their subjects are, according to Catholic doctrine and precepts, bound up one with the other in such a manner, by mutual duties, and rights, that the license of power is restrained and the rational ground of obedience made easy, firm and noble.

Assuredly the church wisely inculcates the apostolic precept on the mass of men: There is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation. And again she admonishes those subject by necessity to be so not only for the wrath but also for conscience's sake, and to render to all men their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. (Rom. xiii.)

For he who created and governs all things has, in his wise province, appointed that the things which are lowest should attain their ends by those which are intermediate, and these again by the highest. Thus, as even in the Kingdom of heaven he hath willed that the choirs of angels be distinct and some subject to others, and also in the church has instituted various orders and a diversity of offices, so that all are not apostles or doctors or pastors (1 Cor. xii), so also has he appointed that there should be various orders in civil society, differing in dignity, rights, and powers, whereby the state, like the church, should be one body, consisting of many members, some nobler than others, but all necessary to each other and solicitous for the common good.

But that rulers may use the power conceded to them to save not to destroy, the church of Christ seasonably warns even princes that the sentence of the Supreme Judge overhangs them, and, adopting the words of divine wisdom, calls upon all in the name of God: Give ear, you that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works, and search out your thoughts. For a most severe judgment shall be for them that bear rule. For God will not except any man's person, neither will he stand in awe of any man's greatness, for he hath made the little and the great; and he hath equally care of all. But a greater punishment is ready for the more mighty. (Wis. vi.) And if at any time

it happens that the power of the state is rashly and tyrannically wielded by princes, the teaching of the Catholic Church does not allow an insurrection on private authority against them, lest public order be only the more disturbed, and lest society take greater hurt therefrom. And when affairs come to such a pass that there is no other hope of safety, she teaches that relief may be hastened by the merits of Christian patience and by earnest prayers to God. But if the will of legislators and princes shall have sanctioned or commanded anything repugnant to the divine or natural law, the dignity and duty of the Christian name, as well as the judgment of the apostle, urge that God is to be obeyed rather than man (Acts v, 29).

Even family life itself, which is the corner-stone of all society and government, necessarily feels and experiences the salutary power of the church which redounds to the right ordering and preservation of every state and kingdom. For you know, venerable brethren, that the foundation of this society rests first of all in the indissoluble union of man and wife according to the necessity of natural laws; is completed in the mutual rights and duties of parents and children, masters and servants. You know also that the doctrines of socialism strive to dissolve this union; since that stability which is imparted to it by religious wedlock being lost, it follows that the power of the father over his own children, and the duties of the children towards their parents, must be greatly weakened. But the church, on the contrary, teaches that marriage, honorable in all (Hebr. xiii), which God Himself instituted in the very beginning of the world, and made indissoluble for the propagation and preservation of the human species, has become still more binding and more holy through Christ, who raised it to the dignity of a sacrament, and chose to use it as a figure of his own union with the church. Wherefore as the apostle hath it (Ephes. v), as Christ is the head of the church, so is the man the head of the woman; and as the church is subject to Christ, who embraces her with a most chaste and

undying love, so also should wives be subject to their husbands, and be loved by them in turn with a faithful and constant affection. In like manner does the church temper the use of the parental and domestic authority, that it may tend to hold children and servants to their duty, without going beyond bounds. For, according to Catholic teaching, the authority of our Heavenly Father and Lord is imparted to parents and masters, whose authority, therefore, not only takes its origin and force from him, but also borrows its nature and character. Hence the apostle exhorts children to obey their parents in the Lord, and honor their father and mother, which is the first commandment with promise (Eph. vi, 1, 2); and he admonishes parents; And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord (ib. vi, 4). Again the apostle enjoins the divine precept on servants and masters, exhorting the former to be obedient to their lords according to the flesh as to Christ with a good will serving, as to the Lord; and the latter, to forbear threatenings, knowing that the Lord of all is in heaven, and that there is no respect of persons with God (ib. vi, 7).

If only all these matters were faithfully observed according to the divine will by all on whom they are enjoined, most assuredly every family would be a figure of the heavenly home, and the wonderful blessings there begotten would not confine themselves to the households alone, but would scatter their riches abroad through the nations.

But Catholic wisdom, sustained by the precepts of natural and divine law, provides with special care for the public and private tranquillity in its doctrines and teachings regarding the duty of government and the distribution of the goods which are necessary for life and use. For while the socialists would destroy the right of property, alleging it to be a human invention altogether opposed to the inborn equality of man, and, claiming a community of goods, argue that poverty should not be peacefully endured, and that the property and privileges of the rich



may be rightly invaded, the church, with much greater wisdom and good sense, recognizes the inequality among men, who are born with different powers of body and mind, inequality in actual possession also, and holds that the right of property and of ownership, which springs from nature itself, must not be touched and stands inviolate; for she knows that stealing and robbery were forbidden in so special a manner by God, the author and defender of right, that he would not allow any man to desire what belonged to another, and that thieves and despoilers, no less than adulterers and idolaters, are shut out from the kingdom of Heaven. But not less on this account does our holy mother neglect the care of the poor or omit to provide their necessities; but rather, drawing them to her with a mother's embrace, and knowing that they bear the person of Christ himself, who regards the smallest gift to the poor as a benefit conferred on himself, holds them in great honor. She does all she can to help them; she provides homes and hospitals where they may be received, nourished, and cared for all the world over, and watches over these. She is constantly pressing on the rich that most grave precept to give what remains to the poor; and she holds over their heads the divine sentence that unless they succor the needy they will be paid by eternal torments. In fine, she does all she can to relieve and comfort the poor, either by holding up to them the example of Christ, who being rich became poor for our sake (2 Cor. viii, 9), or by reminding them of His own words, wherein He pronounced the poor blessed and bade them hope for the reward of eternal bliss.

But who does not see that this is the best method of arranging the old struggle between the rich and the poor? For, as the very evidence of facts and events shows, if this method is rejected or disregarded one of the two things must occur: either the greater portion of the human race will fall back into the vile condition of slavery which so long prevailed among the pagan nations, or human society must continue to be disturbed by

constant eruptions, to be disgraced by rapine and strife, as we have had sad witness even in recent times.

These things being so, then, venerable brethren, as at the beginning of our pontificate, we, on whom the guidance of the whole church now lies, pointed out a place of refuge to the peoples and the princes tossed about by the fury of the tempest, so now, moved by the extreme peril that is on them, we again lift up our voice, and beseech them again and again for their own safety's sake as well as that of their people to welcome and give ear to the church which has had such wonderful influence on the public prosperity of kingdoms, and to recognize that the foundations of spiritual and temporal rule are so closely united that what is taken from the spiritual weakens the loyalty of subjects and the majesty of kings. And since they know that the church of Christ has such power to ward off the plague of socialism as cannot be found in human laws, in the mandates of magistrates, or in the force of armies, let them restore that church to the condition and liberty in which she may exert her healing force for the benefit of all society.

But you, venerable brethren, who know the origin and the drift of these gathering evils, strive with all your force of soul to implant the Catholic teaching deep in the minds of all. Strive that all may have the habit of clinging to God with filial love and revering His divinity from their tenderest years; that they may respect the majesty of princes and of laws; that they may restrain their passions and stand fast by the order which God has established in civil and domestic society. Moreover, labor hard that the children of the Catholic Church neither join nor favor in any way whatsoever this abominable sect; let them show, on the contrary, by noble deeds and right dealing in all things, how well and happily human society would hold together were each member to shine as an example of right doing and of virtue. In fine, as the recruits of socialism are especially sought among artisans and workmen, who, tired, perhaps, of labor, are more easily allured by the hope of riches and the



ONE OF THE PLEASURES THE POPE ALLOWS HIMSELF IS HIS DAILY DRIVE IN THE  
PARK-LIKE GARDENS OF THE VATICAN.





promise of wealth, it is well to encourage societies of artisans and workmen, which, constituted under the guardianship of religion, may tend to make all associates contented with their lot and move them to a quiet peaceful life.

Venerable brethren, may He who is the beginning and end of every good work inspire your and our endeavors. And, indeed, the very thought of these days, in which the anniversary of our Lord's birth is solemnly observed, moves us to hope for speedy help. For the new life which Christ at His birth brought to a world already aging and steeped in the very depths of wickedness He bids us also to hope for; and the peace which He then announced by the angels to men He has promised to us also. For the Lord's hand is not shortened that He cannot save, neither is His ear heavy that He cannot hear (Isa. lix:1). In these most auspicious days, then, venerable brethren, wishing all joy and happiness to you and to the faithful of your churches, we earnestly pray the Giver of all goodness and kindness of God our Saviour (Tit. iii:4), who brought us out of the power of our most deadly enemy into the most noble dignity of the sons of God. And that we may the sooner and more fully gain our wish, do you, venerable brethren, join with us in lifting up your fervent prayers to God and beg the intercession of the Blessed and Immaculate Virgin Mary, and of Joseph her spouse, and of the blessed apostles Peter and Paul, in whose prayers we have the greatest confidence. And in the meanwhile we impart to you, with the inmost affection of the heart, and to your clergy and faithful people, the apostolic benediction as an augury of the divine gifts.

Given at St. Peter's, Rome, on the 28th day of December, 1878, in the first year of our pontificate, Leo XIII., Pope.

## CHAPTER XI

### *Pope Leo Creates Cardinals*

CREATION OF NEW CARDINALS—A SIGNIFICANT ALLOCUTION—FAMOUS MEN SELECTED—PRELATES OF VARIOUS NATIONS—THE ILLUSTRIOUS DOCTOR NEWMAN—A SPEECH OF GRATITUDE—DISCOURSE ON LIBERAL CATHOLICISM—CATHOLICS WITHOUT BACKBONE—SALUTARY EFFECTS—ANOTHER GREAT ENCYCLICAL—ON THEOLOGICAL STUDIES—THE PHILOSOPHY OF ST. THOMAS OF AQUIN EXTOLLED—THE TRUE FOUNDATION OF THEOLOGY—ADVICE TO THE EDUCATORS OF CATHOLIC SEMINARIES.

ON MAY 12, 1879, when but little over a year in the chair of Peter, Leo XIII. performed that which was viewed by many outsiders as the most significant act of his reign thus far. He filled up certain vacancies in the College of Cardinals and the world at large agreed that those whom he called to the senate of the Church were most worthy of all honor as types of Catholic life, faith and intelligence. The Pope himself was quite clear on this point, as may be judged from these expressions which he used in the consistory.

"We have determined on this day to add to your college men of the most illustrious and proved character, some of whom by their great zeal, prudence and assiduity in the discharge of pastoral duties, in the care of the salvation of souls, in defending by their public writings and discourses the doctrines and rights of the church; some by their great scientific attainments, and the reputation which they have acquired in discharging the duty of teaching, or by the published monuments of their genius; all by unchangeable fidelity to the Apostolic See, by their labors endured in the cause of the church, by the distinguished merits of their priestly virtue and constancy, seen

and known by many proofs, have shown themselves altogether worthy to be distinguished by the title and insignia of your exalted dignity."

The men thus emphatically honored by the Holy Father were Mgr. Friedrich Egon, Archbishop of Olmutz; Mgr. Julien Florien Felix Desprez, Archbishop of Toulouse; Mgr. Louis Haynald, Archbishop of Kalocs, in Hungary; Mgr. Louis Francois Desire Edouard Pie, Bishop of Poitiers; Mgr. Americo Ferreira dos Santos Silva, Bishop of Porto; and Mgr. Gaetano Alimonda, Bishop of Albenga, who were elevated to the dignity of cardinal-priests; and to that of cardinal-deacons: Mgr. Giuseppe Pecci, Domestic Prelate and Sub-Librarian of the Holy Roman Church; the Very Rev. John Henry Newman, Priest of the Congregation of the Oratory of St. Philip Neri; Mgr. Josef Hergenrother, Domestic Prelate and Professor at the University of Wurzburg; and the Rev. Father Tomasso Zigliara, of the Order of the Preachers. Of these it will be seen that three are Italians, while there are seven of other nationalities.

This was the first creation of cardinals by Leo XIII. and a deep significance was attached to his choice. The name best known to English-speaking races was that of John Henry Newman. The universal joy with which the announcement of his elevation was received testified to the general esteem in which Dr. Newman stood and to the widespread influence of his writings. The new cardinal received the official announcement of his creation at the residence of Cardinal Howard, in Rome. There were present almost all the English, Irish and Americans in Rome, as well as many ecclesiastical dignitaries and members of the Roman nobility. The formulary being complied with Cardinal Newman delivered an address which even down to this day is of ringing urgency. Beginning in the Italian tongue he said:

"Vi ringrazio, monsignore, per la partecipazione che mi avverte fatto dell'alto onore che il Santo Padre so e degnato conferire

sulla ia persons; and if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother-tongue, it is because I can better express my feelings on this most gracious announcement you have brought to me than if I attempted what is above me. First of all, then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honor. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over, and now the end of all things had almost come to me and I was at peace. And was it possible that, after all, I had lived through so many years for this? Nor is it easy to see how I could have borne so great a shock had not the Holy Father resolved on a second condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. His act, said he, was a recognition of my zeal and good service for so many years in the Catholic cause. Moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of favor. After such gracious words from His Holiness I should have been insensible and heartless if I had scrupled any longer. This is what he had the kindness to say to me and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of saints—namely, that error cannot be found in them; but what I trust I may claim throughout all that I have written is this: an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the holy church, and, through the divine mercy, a fair measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty,



forty, fifty years I have resisted to the best of my powers that spirit of liberalism in religion. Never did the holy church need champions against it more solely than now, when, alas, it is an error overspreading as a snare the whole earth, and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon the holy church as it is and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another; and this is the teaching that is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings without having any views at all of doctrine in common or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think of a man's religion as about the management of his family. Religion is in no sense the bond of society. Even in countries separated from the church, as in my own, the dictum was in force when I was young and Christianity was the law of the land. Now everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. The dictum, to which I have referred, with a hundred others which followed upon it, is gone or is going everywhere, and by the end of the century, unless the Almighty interferes, will be forgotten. Hitherto it has been considered that religion alone, with its supernatural

sanctions, was strong enough to secure submission of the mass of the population to law and order. Now philosophers and politicians are bent on satisfying this problem without the aid of Christianity. Instead of the church's authority and teaching they would substitute, first of all, a universal and a thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious and sober is his personal interest. Then for great working principles to take the place of religion for the uses of the masses thus carefully educated, they provide the broad, fundamental, ethical truths of justice, benevolence, veracity and the like, proved experience, and those natural laws which exist and would act spontaneously in society and social matters, whether physical or psychological—for instance, in government, trade, finance, sanitary experiments, the intercourse of nations. As to religion, it is a private luxury which a man may have if he will, but which, of course, he must pay for, and for which he must not obtrude upon others or indulge to their annoyance. The general character of this great apostasy is one and the same everywhere, but in detail and character it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think, it threatens to have a formidable success, though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which on the Continent seems to be founded on infidelity; but the misfortune with us is that, though it ends in infidelity, as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the union of the church and state, and would advocate the unchristianizing the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next, the liberal principle is forced on us through the necessity of the case. Consider what follows from the very

fact of these many sects. They constitute the religion, it is supposed, of half the population; and, recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets have a share in political power. When you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions. How can they possibly act together in municipal or in national matters if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion were ignored. We cannot help ourselves. And, thirdly it must be borne in mind that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles. It is not till we find that this array of principles is intended to supersede, to block out, religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men—elderly men of approved antecedents, young men with a career before them. Such is the state of things in England, and it is well that it should be realized by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the work of truth, to the holy church, to our Almighty King, the Lion of the tribe of Juda, faithful and true, or to his Vicar on earth. Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain. On the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise when it is witnessed, is the particular mode in the event by

which Providence rescues and saves his elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial and then is removed. Commonly the church has nothing more to do than to go on in her own proper duties in confidence and peace, to stand still, and to see the salvation of God. *Mansueli hereditabunt terram et delectabuntur in multitudine pacis.*"

It is plain that this speech was addressed more especially to the English-speaking world, and it had its effect. The drift of it was flashed across the ocean on the day of its delivery. It was eagerly caught up and commented on by the leading English newspapers, and no less in this country. The London Times was moved by it to this beautiful and generous tribute:

"He speaks to this generation in very much the same thrilling way as of old, and it will be nothing but the ordinary course if single phrases in the speech which he made on Monday, when the consistorial messenger was announced, linger for weeks like a haunting strain of melody in the minds of many Englishmen. Somewhere Dr. Newman has himself disclaimed possessing any aptitude for the task of authority or rule, of the function of initiation. But his modesty overshoots the truth. Within his own diocese, which is wider than most that can be named, he has been a ruler of thoughts; he has been the intellectual master of multitudes; and he has had crowds of spiritual subjects unknown to him."

A few weeks later in the same summer, His Holiness issued another most important encyclical. As it exclusively concerns the studies of the clergy we may be allowed to state it here in the words of a very gifted theologian of their number, Rev. J. Gmeiner of the St. Paul Archdiocese. The writer prefaces his statement made in 1889 by the following quotation from the poet Schiller:



“Fair, with thy symbol bough of peaceful palm,  
Fair dost thou stand, in manhood’s lofty calm,  
On the still century’s verge, I Man, sublime!  
Each sense unfolded, all the soul mature,  
Grand in the rest which glorious deeds secure  
Gentle and firm—the ripest-born of Time.”

Since the days of the great German poet many a then unknown country has been explored; the ruins of ancient cities, as Troy, Babylon, and Ninevah, have been brought to light; chemistry, mechanics, and other branches of physical science have been greatly developed; the history of life since the azoic eras has been diligently investigated; and by means of a spectrum-analysis many mysteries of the celestial globes moving at the very outskirts of our visible universe have been revealed; and the now far-famed theory of evolution claims to solve the mysteries of the origin of worlds and of the progress of life on the globe, and to lead men to the very zenith of enlightenment in the physical, social, political, religious, and philosophical spheres.

Yet all at once, on August 4, 1879, a powerful voice, whose accents re-echoed throughout the civilized world, called on modern philosophers like the prophet of old, who in the name of the Lord thus addressed the people of Jerusalem: “Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it” (Jer. vi:16). And what did the voice from the Vatican proclaim? That modern so-called advanced society is following false guides in her philosophical speculations, and a return to the mediaeval philosophy of the scholastics, especially the best interests of religion and of true science, as also for the moral and even material welfare of human society.

No wonder that our “advance thinkers” felt greatly surprised at such a suggestion and looked upon the Encyclical *Aeterni Patris* as “a declaration of war not only against modern phi-

losophy but against all modern culture"—indeed, as an insult to our advanced and enlightened age. To return to the philosophy of the "dark ages," after the appearance of such philosophers as Bacon, Descartes, Locke, Kant, Fichte, Schelling, Cousin, Counte, Herbert Spencer, appeared to them as absurd as it would be to cast aside gunpowder, dynamite, and Krupp guns, and go to war with javelins, spears, and cross-bows. Hence it may not be amiss to explain briefly why Leo XIII. has so earnestly insisted (*enixe hortamur*) on the restoration of the philosophy of St. Thomas, and to what extent Catholic philosophers are expected to adopt the scholastic philosophy.

## I.

After the beginning of the sixteenth century a great portion of Western Christendom separated from the Catholic Church. Having rejected Catholic dogmatic theology, it was but a natural consequence that Protestants generally should reject Catholic scholastic philosophy also. Indeed, even before the so-called Reformation the philosophy of the scholastics had some opponents, especially among the disciples of the learned Greeks who during the fifteenth century sought refuge in Italy and were extravagant admirers of Plato, as also among the Humanists. But the main opposition against the scholastic philosophy began after the rise of Protestantism. It first manifested itself not only on German but also on European, and American thought generally was so great that Dr. Job Elmendorf says it was "second only, if second, to Aristotle."

Johann Gottlieb Fichte, 1762-1814, was an enthusiastic follower of Kant, giving "subjective idealism" still further development. His first philosophical principle was the Ego (1) given by consciousness with absolute certainty. In his *Bestimmung des Menschen* he declared: "Thou art thyself essential being. All that thou seest without thee is ever thyself; in all consciousness thou beholdest thyself. Consciousness is an active

introspection (hinschauen) of what thou gazest at (anschauest); it is an outlook (herauschauen) of thyself upon thyself." It was with twaddle of this kind that Fichte, and other Teutonic philosophers also, endeavored to enlighten "the nation of thinkers."

No wonder that sensible people could not help smiling at such nonsense. What intelligent Germans, about the beginning of the present century, thought of the philosophy and philosophers we sufficiently learn from Goethe and Schiller. The former ridicules philosophy in his Faust, and even compares "a speculative fellow" to a beast led about by an evil spirit in a desert place, whilst all about is green, inviting pasture. The following are the famous words:

"Ein Kerl, der speculirt,  
Ist wie ein Thier auf duerrer Haide,  
Von einem boesen Geist in Kreis herumgefuehrt,  
Und rings umher liegt schoene, gruene Weide."

Schiller, in his poem "Die Philosophen," seems to consider Hades the proper place for philosophers to continue their disputes in. These satirical remarks of the great German poets show with what scorn intelligent men about the beginning of this century looked down upon non-Catholic philosophy and philosophers. Since then philosophical speculation has added many a new system or theory to its already superabundant mass of intellectual follies.

## II.

Were philosophical speculation but a harmless pastime of idle bookworms, one might simply smile at the absurd vagaries of those "advanced thinkers" who imagine they are progressing whilst they not seldom drift away even from ordinary common sense. But, as Leo XIII. observes, the right tendency of all other sciences depends to a great extent on philosophy (" . . .

philosophia, a qua nimirum magna ex parte pendet ceterarum scientiarum recta ratio"). Hence the Holy Father says: "If any one directs his attention to the calamities of our times, and considers the state of public and private affairs, he will indeed perceive that the fruitful cause both of the evils which will afflict us and of those which we fear consists in this, that mischievous principles which long ago came forth from the schools of philosophers have penetrated into all ranks of society and have been generally accepted. For since it is in human nature to follow reason as a rule of conduct, if the intelligence goes wrong the will is easily perverted; and thus it happens that the perversity of opinions whose seat is in the intelligence exerts its influence on human conduct and corrupts it. On the contrary, if men's minds are sound and rest firmly on solid and true principles, then indeed will be brought forth beneficial results for both public and private welfare."

History confirms the statement that perverse philosophy is at the bottom of many of the pernicious and widespread religious, political and social errors of our times. Bacon, Hobbes, Locke, David Hume and Condillac were but the precursors of the Buechners, Haeckels and Herbert Spencers of to-day, as Descartes, Kant, Fichte and Hegel are the progenitors of modern idealism, pantheism and scepticism.

The following conglomerate of fundamental errors mentioned in the famous Syllabus of December 8, 1864, are but the direct product of false modern philosophy: There exists no supreme, most wise and provident Deity distinct from this universe. God is identical with nature, and hence subject to change. God in reality begins to exist in man and the world, and all things are God and have the very substance of God. God is one and the same thing as the world, and hence the spirit is the same thing as matter; necessity as liberty; truth as falsehood; good as evil; and justice as injustice.

Such false fundamental principles necessarily destroy or exclude the belief in God, in immortality and in a just retribution



after death. They undermine the very foundations of all civilized, social, political and religious life. We need not be surprised to find that among people addicted to such principles all method of philosophical investigation has been denied; but as a matter of fact his school has adopted that as its principle. Another prominent English Protestant philosopher, who appeared soon after, was Hobbes, born 1588. He admitted no other knowledge than that conveyed by the senses, and no other criterion than sensibility. Locke, born 1631, completed the development of the sensualist philosophy which had been inaugurated by Lord Bacon, and more clearly announced by Hobbes. Berkeley, born in Ireland, 1684, in his zeal to combat the sensualism of Locke, fell into the opposite extreme by denying the existence of matter. Since then English Protestant philosophy has passed through various phases of development, until it has nowadays to a great extent arrived at materialism, positivism and the philosophy of the "Unknowable," as explained by Herbert Spencer.

The country which next caught the contagion of opposition to the philosophy of the Christian schools was France. Protestant prejudices against the philosophy of the great mediæval teachers seem to have gradually infected even well-meaning and sincere Catholics, as, for instance, the famous Descartes. As Protestants had rejected the dogmatic teachings of the church in order to build up theological systems of their own, so did Descartes reject the time-honored philosophy of the great Catholic masters to build up a new system of his own. In the preface to his most important work he declared that up to this time no one had succeeded in discovering the true principles of philosophy. The most famous philosophers, Plato and Aristotle, had indeed discussed these principles; but Plato had admitted them to be uncertain, whilst Aristotle did not consider them true, though he endeavored to impose them as such on others. In succeeding centuries most philosophers had blindly followed

the teachings of Aristotle, and the rest had been prevented by prejudices, imbibed during their earlier education, from perceiving true philosophical principles. The more the false principles thus adopted had been developed the further philosophy had erred from the knowledge of truth. Hence Descartes concluded that the ones best fitted to acquire true philosophy are such as soon developed in the course of centuries a disregard of the Spirit of God in the church, to put a new one of his own creation in its place. The famous principle that all may be doubted except "Cogito, ergo sum"—"I think; therefore I am"—was to be the solid foundation upon which the philosophical structure was to be reared, thus founding philosophy, which Plato calls the science of the unconditioned and the unchangeable, upon mingled doubt and subjectivism. But he was by no means successful in accomplishing his aim. Of all the views which he advanced in opposition to the scholastics concerning God, and in psychology and natural philosophy, there is hardly any one of importance that has not been decidedly rejected by posterity. But his hostile attitude towards the scholastics and his endeavor to found a new system of philosophy met with applause, for he was in accord with the spirit of the times and for some time he had great vogue. The philosophy of Descartes and sensualistic theories imported from England worked together in undermining the authority of the scholastics and in producing confusion in the philosophical circles of France. Thus was gradually the way prepared for Victor Cousin, the founder of eclecticism, for August Comte, the founder of positiveness, and for hordes of other philosophers equally anxious to spread modern enlightenment in France.

The great philosophical oracle of Protestant Germany was Immanuel Kant, 1724-1804. Shut up in his room at Koenigsberg, he troubled himself little about the real world outside. Intrenching himself in his "Ich" (I), after the manner of Descartes, he nevertheless gave his theories quite a different direction. -Descartes started out from his Ego to elevate himself to

the knowledge of God, and to put himself in communion with the objective world. But Kant settled down definitely in his "Ich," as on some solitary island in the midst of an ocean, which one cannot leave without being swallowed up in the watery abyss. By his doctrine of the categories of reason he made all knowledge subjective and laid the foundation of the openly sceptical theories of a later day. The influence of Kant on socialism, communism, anarchism, divorce, suicide, infanticide, dishonesty and immorality of all kinds met a well-prepared soil to flourish in and to bring forth fruit destructive of the temporal welfare and eternal happiness of men.

### III.

What is to be done to counteract the baneful influences of false philosophy? Return to true philosophy, the Catholic philosophy, which was systematized in the middle ages, the philosophy of the great teacher, St. Thomas. Therefore the Holy Father most earnestly exhorts the leaders of the Catholic world and of Catholic thought, for the sake of religious and of human society, as also for the true advancement of all sciences, to restore and propagate as widely as possible the golden wisdom of St. Thomas—"auream sancti Thomæ sapientiam."

This is the only true philosophy, resting, as it does, on the two firm pillars of all human knowledge—reason and divine revelation. In this philosophy alone we find the philosophical wisdom of the ancients harmoniously combined with the truths of divine revelation. Of all nations of antiquity there was but one of whom the inspired writer said: "The Greeks seek after wisdom" (I Cor., i:22). To the Greeks belongs the glory of having carried philosophical speculations to the utmost heights possible to man without revelation. Even the ancient Romans, in the palmiest days of their literature, could do no more than their great orator and philosopher, Marcus Tullius Cicero, did—repeat what Greek philosophers had taught. With the doc-

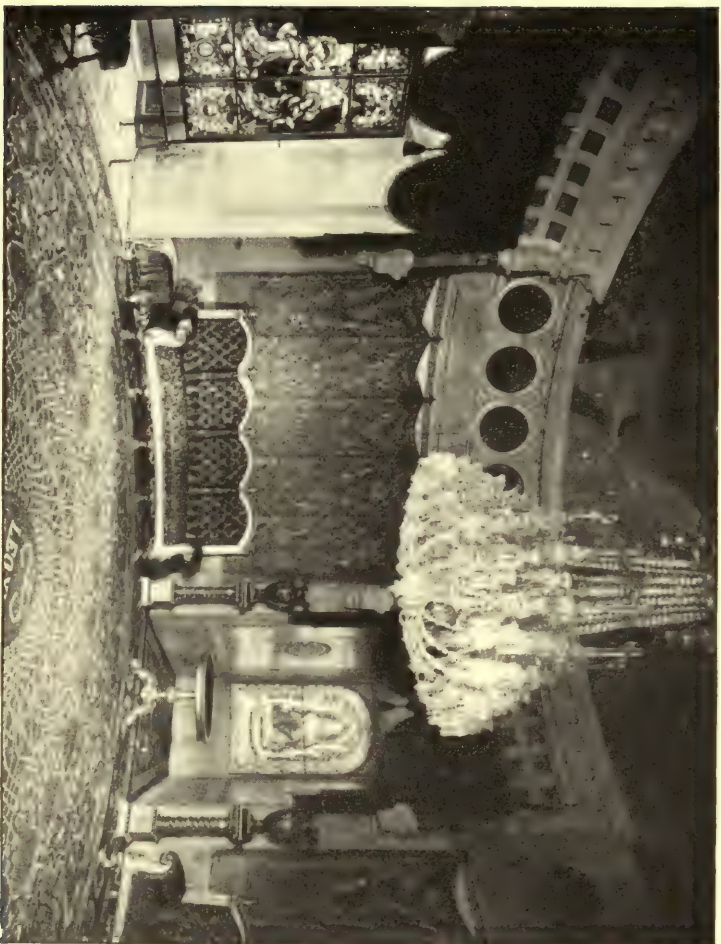
trines of Christ new data were given to philosophy, which were fully developed by the great doctors of the church before the times of St. Thomas. This great teacher, in his immortal *Summa*, brought into systematic order and unity the combined wisdom of the ancient philosophers and the great doctors of the church. Hence the works of St. Thomas may be compared to a grand armory, where matchless weapons for battling against the errors, not only of past ages, but also of all future times may be found.

That such as revolted against sound reason and the authority of the Catholic Church during the sixteenth century scornfully rejected the philosophy of St. Thomas need not surprise us; but that Catholic philosophers despised this "patrimony of ancient wisdom" and founded unstable philosophical systems of their own is both surprising and greatly to be deplored.

It is a matter of great consolation to all lovers of true philosophy to witness nowadays among Catholics signs of a general return to the genuine philosophy of St. Thomas. The lamentable confusion of ideas brought about by false modern philosophical speculations has, no doubt, greatly contributed to call forth an energetic reaction in favor of the true philosophy. Among the many able defenders of St. Thomas who appeared of late years may be mentioned Bourquard and Grand-Claude, in France; Balmes, in Spain; Clemens, Kleutgen, Plassmann, Jungmann, Haffner and others, in Germany; and Sanseverino, Liberatore, Tongiori, Taparelli, De Crescenzo, Audisio, Zigliara and others in Italy.

Besides, the Holy See has of late repeatedly and most decidedly declared its approval of the Catholic philosophy of the middle ages. Thus, for instance, has Pius IX. defended the "old school" and its illustrious teachers, and solemnly condemned in the famous *Syllabus* of December 8, 1864, No. 13, the opinion that philosophical method and principles which the scholastic teachers applied to the cultivation of theology were no longer in accordance with the necessities of our times and





ROUND RECEPTION HALL IN TOWER OF LEO XIII.  
Ceiling Frescoed with Constellations.



the progress of sciences. Finally Leo XIII., August 4, 1879, by the Encyclical *Aeterni Patris*, most earnestly entreated all Catholic Bishops to revive and propagate the philosophy of St. Thomas, whom His Holiness, moreover, August 4, 1880, solemnly declared the patron saint of Catholic universities, academies, lyceums and schools.

#### IV.

Are, then, Catholic philosophers to ignore modern scientific discoveries and to return simply to the dicta of St. Thomas? By no means. It always was the aim of true Catholic philosophy to welcome truth, no matter by whom first discovered, and to reject false or incorrect views, no matter by what great authorities held or defended. Cardinal Zigliara, one of the two Cardinals to whom Leo XIII., November 21, 1880, intrusted the direction of the Roman Academy of St. Thomas, has well expressed the proper attitude of a Catholic philosopher towards the authority of the great teacher by saying of himself in the preface of his *Summa Philosophica in Usum Scholarum*: "I follow the footsteps of St. Thomas in such a manner that I nevertheless do not submit to his mere authority, but to well-founded reason. Although I am most devoted to the doctrines of the Angelic Doctor, I do not therefore think either nothing or little of more recent teachers, for I gladly accept truth by whomsoever it may be proposed, as I refute openly and without respect of persons whatever seems erroneous to me." This, then, is the attitude which Catholic philosophers are to assume towards St. Thomas and more recent philosophers. Hence it has been truly remarked by a recent writer: "As it is untruthful to say that St. Thomas has only reproduced the ancient Aristotle, so is it false to affirm a mere reproduction of the (to us) ancient St. Thomas is desired. What is intended is the restoration of a live Thomism, of a live, fruitful combination of his philosophy with the results of modern thought and modern scientific methods." To this the Supreme Pontiff expressly

called attention by saying that it is not his intention to impugn those learned and ingenious men who devote their diligence and erudition and the wealth of new discoveries to the development of true philosophy. Hence Leo XIII. also most decidedly repudiates the idea that the revival of the scholastic philosophy would be an obstacle to the progress and increase of natural sciences. On the contrary, as His Holiness explains, the scholastic philosophy is in full harmony with the progress of natural sciences, its fundamental principle being that the human intelligence is to proceed from things perceived by the senses to the higher knowledge of things spiritual. Hence the scholastics always held "that nothing is more useful to a philosopher than to diligently investigate the mysteries of nature." Therefore, also, as the Holy Father observes, many prominent teachers of natural sciences plainly and publicly testify that there exists no real conflict whatever between the certain and generally admitted conclusions of modern natural philosophy and the philosophical principles of the scholastics.

What the Supreme Pontiff, then, expects of all truly Catholic philosophers is simply this: to take the leading, undoubtedly true principles of the philosophy of St. Thomas for the solid foundation on which all their philosophical speculations are to rest, and to develop those principles as far as the progress of modern sciences may render such development desirable or possible.



## CHAPTER XII

### *Germany and the Vatican*

A TROUBLESOME OUTLOOK—CHRONICLE CHANGES FACE—A RETROSPECT IN PRUSSIA — TROUBLES OF CATHOLICS AFTER 1848—INFIDELITY AND PROTESTANTISM GO HAND IN HAND — INTERFERENCE WITH BISHOPS—OBSTRUCTIONS TO EDUCATION — WIDOWED PARISHES — RELIGIOUS ORDERS BANISHED—TROUBLE OF THE MAY LAWS—DR. FALK'S NOTORIETY—A LONG PERSECUTION—BISMARCK'S FELL DESIGNS — POPE LEO TAKES A HAND—LOYALTY TO THE CENTRISTS — BISMARCK TURNING TO CANOSSA — VICTORY OF THE VATICAN—THE KAISER VISITS THE POPE.

DURING this first year of his glorious reign Leo XIII. had continued a prisoner in the Vatican, the only home that was left to him; and within about five hundred yards of the Quirinal, where was enthroned the son of the usurper, Victor Emmanuel. At that same period, 1878, France, though deeply Catholic, was under the heel of a coarse Voltaireian government. Germany was persecuting Catholics to the bitter death, under the leadership of her Lutheran Chancellor, Prince Bismarck. Russia was "converting" Catholics by flogging them. England had just been warmly abetting Garibaldianism. Austria, the most conservative of Catholic monarchies, was honeycombed by the secretly working infidel societies. Belgium and Portugal, and, to a certain degree, even Spain were politically and socially poisoned by the free-thinkers. The several States had suppressed their Legations at the Vatican. So that it might be said that the satanical example set in Italy had the sympathy of most of the governments of Christendom. The world was on bad terms with God's Vicar. The world seemed to be in need of a "Lumen in Coelo." And

in good sooth it had one, a brilliant and far-reaching light that continued for many years to shed its radiance over all the earth and illumine all vital interests of humanity. Henceforth the acts of the Pontiff are so many mighty achievements, or policies, that cannot be understood in their fragmentary progress from day to day. Each must be viewed as a whole, as a distinct episode from first to last, and this in connection with the historical events that led up to it. Such is the manner in which the reader will now learn of the Catholic troubles in Germany known as the "war of the Kulturkampf."

The German question goes back over half a century. The year 1848 forms an era in the modern history of Europe. The insurrectionary tumults and the subversions of government in France, Austria, Italy and the various states of Germany, all occurring simultaneously, mark that year as one of the most memorable in European history. These popular commotions, though political in their origin, were not without their influence upon the church. One of the effects of the Revolution of 1848 was to sweep away a whole host of vexatious and tyrannical laws which till then oppressed the church, especially in Germany, and hampered its free action.

During the political disturbances then going on the German Episcopate, at the invitation of Archbishop von Geissel, of Cologne, met at Wurzburg to deliberate on the affairs and needs of the church in Germany and lay down principles of ecclesiastical liberty. In the memorial which they addressed to the German sovereigns the Bishops warned the governments of the coming dangers, and declared that they were powerless to stem the tide of revolution and anarchy so long as they were denied the free exercise of their episcopal duties. They demanded the fullest freedom in the matter of education and instruction, and asserted the right of the church to direct its own affairs, as well as the right of Catholics to freely communicate with their spiritual superiors.

Fortunately, the voice of the German Episcopate was listened

to, especially in Prussia, where the rights of the Catholic Church received a fair recognition. The new constitution of 1848 recognized the independence and confirmed the liberties of the Catholic Church, putting her on a perfect equality with the Evangelical Church and other religious denominations acknowledged by the state. In no part of Europe was the church more free and better organized, and nowhere did she display such wonderful activity as was manifested by her in Prussia since 1848. The clergy, stimulated by the example of their Bishops, showed the most praiseworthy zeal; convents and monasteries were established all over the country, scientific associations were formed, and newspapers and reviews were founded in which Catholic interests were ably defended. Especially deserving of mention is the open and courageous manner in which so many laymen of the highest position bore witness to their faith, and the great devotion which they at all times manifested towards the common Father of Catholic Christendom. It is not to be wondered at, therefore, that the influence of the Catholic Church increased enormously throughout the whole extent of the kingdom.

Infidelity and Protestantism viewed with alarm the advancement and growing power of Catholicism. It began to be feared that, should the Catholic Church continue to make the sure though silent progress it had made during the last thirty years, the Protestant population might eventually succumb to her influence. To stay the advance of "Romanism" the Prussian Government, after the French war, entered into a close alliance with the "National Liberal" party, the inveterate foe of the church, and initiated a persecution unexampled in modern Europe, except in the penal laws of England. The "Kulturkampf," or "fight for progress and culture," as its chief promoter was pleased to call it, was opened under a double pretext. The first was the Vatican definition of Papal Infallibility, which, it was claimed, was at variance with the rights and prerogatives of the modern state as well as with the duties

of loyal citizens. The founder of the Old Catholics, Dr. Dollinger, had declared that "thousands of clergy," like himself, were ready to fall away from Rome as soon as they should be assured of the assistance of the state. And so the German governments allowed themselves to be beguiled into the belief that the Catholic clergy and people would, after a short contest, submit to the power of the state. The second pretext for entering upon the "struggle for civilization" was the attitude taken upon the Roman question and in matters of politics by the Centre, or Catholic party, against Prince Bismarck, the mighty Chancellor of the resuscitated German Empire. At the very opening of the first Reichstag, or Imperial Parliament, in 1870, the Centre party, headed by Dr. Windthorst and Herr von Malinkrodt, brought in a motion calling upon the House to enter its protest against the occupation of Rome by the Italian Government. The Protestant majority treated the motion with scorn, and violent onslaughts were made upon the Centrum—the "party fighting for the temporal dominion of the priesthood," as it was called. Such were the ostensible grounds for the war that was to crush Catholicism in the German Empire; but the real cause of the Kulturkampf, it must be confessed, was Protestant bigotry, and the hostility of the Liberal party, the relentless persecutor of the church in Continental Europe.

The first step in the warfare against Rome was the suppression, in July, 1871, of the Catholic division of the Ministry of Public Worship. All matters and business relating to the Catholic Church were henceforward to be transacted by the regular officials of that department, who were all inveterate Lutherans. To check the influence of the clergy in the schools a law was enacted which handed to the Protestant state the absolute control over all educational institutions of every kind, whether public or private. In rapid succession Catholic schools were placed under Protestant inspectors, and a Protestant dictatorship was thus established over Catholic education. Another law on the "Abuse of the Pulpit" (Kanzelparagraph) was



passed curtailing even freedom of worship. Every expression of disapprobation on government measures by the clergy was to be severely and instantly punished.

Next came the declaration of war against the religious orders. In June, 1872, the Reichstag passed a law prohibiting the Society of Jesus and other "affiliated orders" throughout the whole extent of the empire. Not only the Jesuits were ruthlessly driven out of the country, but also the Redemptorists, Lazarists, Barnabites, Theatines, Christian Brothers, Sisters of the Sacred Heart, Ursulines and other religious orders and congregations, whose only crime was that they devoted themselves to the education of Catholic youth and the instruction of the people. The Prussian Ministry went so far as to interdict "Associations of Prayer" and "Devotions to the Sacred Heart of Jesus." In vain did the Bishops of Germany, meeting at Fulda in September, remonstrate against these outrages, insisting upon the freedom and independence of the religious orders, which were guaranteed in the constitution, as well as by solemn treaties with the Holy See. Pius IX. also raised his voice in behalf of the persecuted religions, exposing in his allocution, on the eve of Christmas, the bad faith of Prussia and the cruelty of its recent acts of suppression.

But further measures of persecution followed. In the spring of 1873 Dr. Falk, the new Minister of Public Worship, introduced into the Prussian Landtag a series of bills, known afterward as the "May Laws," which purported to regulate the relations of the church and state, but in reality aimed at the complete dissolution of the Catholic Church in that kingdom. They provided for the training of a "liberal and national" rather than "Ultramontane" clergy, and for an entirely new system of appointment, removal and deposition of ecclesiastics, and contained, besides, a whole series of penal enactments for the enforcement of these laws. The "May Laws" in particular enacted that all ecclesiastical establishments for the training of the Catholic clergy should be placed under state control; that can-

didates for the priesthood should be examined as to fitness for their vocation in the usual subjects of a liberal education by commissioners of the state; that the state should have the right to confirm or protest against the appointment as well as the removal of all clergymen; that the application of ecclesiastical censures and penalties should be subject to the approval of the Government; lastly, that the state was to have the right to punish resistance to these measures by fines and imprisonment. With the view of compelling the Catholic clergy to bend completely to state supremacy, the "Royal Ecclesiastical Court" was established, which was empowered to receive appeals against the decisions of Bishops and dismiss every ecclesiastic, be he priest or Bishop, from office, "whenever his presence shall have become incompatible with public order."

The Centrum, in the name of the Catholic laity, protested vigorously against the new laws, which aimed at Protestantizing the Catholic Church in Prussia. When they appealed to the existing statutes of the Prussian constitution, of which these laws formed the most glaring violation, those statutes, on motion of the Ministry, were immediately repealed. The Bishops of Prussia, in their address to the Government, dated May 26, 1873, openly declared that they could not obey the laws in question, they being "an assault upon the liberties and rights of the Church of God." In their pastoral letter, issued at Fulda, they reduced the consequence of these laws to the following: "Separation of the Bishops from the Visible Head of the Church; alienation of the clergy and people from their lawful pastors; severance of the faithful in Prussia from the universal church, and utter destruction of the divine organization of the Catholic Church." Pope Pius IX., in August, 1873, addressed a strong autograph letter of remonstrance to the Emperor William. But the august Head of Christendom was rudely answered by the autocrat of Prussia, who went so far as to accuse the Catholic clergy of disloyal agitation and of "abusing their sacerdotal power," and insultingly required of the Pope that he should

make use of his authority to compel them to submit to what were universally regarded as iniquitous and unjust enactments.

The new laws, having received the royal sanction, began to be rigidly enforced. Bishops and priests who refused obedience to the nefarious enactments were fined, imprisoned or exiled. Among the first arrested and sentenced to imprisonment in the common jail were Archbishop Melchers, of Cologne, and Archbishop Ledochowski, of Posen, who, while in prison, was created Cardinal by the Pope in March, 1875. Other distinguished victims of Prussian persecution were the Bishops of Paderborn, Treves, Muenster and Breslau. They were arbitrarily deposed from the exercise of their episcopal office in Prussia, and, with the exception of the last named, who had sought refuge in the Austrian portion of his diocese, were, after their stock of property was exhausted by fines, arrested like malefactors and thrown into prison. The sees of these Bishops were declared vacant by the "Court for the Regulation of Ecclesiastical Affairs," and the chapters were called upon to elect successors to them. When this was refused crushing fines were inflicted on the recusant canons; in some instances they were imprisoned for refusing compliance with the injunction of the Government. On the other hand, the professors and clergy who had joined the Old Catholic movement were maintained in their office, despite the interdict and suspension of their Bishops.

Throughout all and from the commencement the Catholic laity backed their clergy, and not a single parish had been found wanting in obedience to the church. They cheerfully undertook to provide for the support of their destitute priests, and indignantly repudiated the invitation to elect new pastors in place of those deposed by the Government authorities. On every occasion the Catholics of Prussia vigorously protested against the interference of the state in religious affairs, and by their admirable union and activity defied the nefarious efforts of their enemies. Under the able leadership of Dr. Windthorst, political associations were formed over the whole empire, and



in the elections of 1874 the number of Catholic representatives was increased in the Prussian Landtag from 52 to 89, and in the Reichstag from 63 to 105.

This firmness of the Catholic population startled the Government, which was forced even now to acknowledge its mistake. But passion predominated over reason, and, rather than give up, the Prussian Ministry for a time had recourse to still harsher measures. The laws passed in 1873 being found inadequate to cope with the opposition of the clergy and the people, additional penal statutes were enacted in the years 1874, 1875 and 1876. The worst of these were an "Act for the Prevention of the Unauthorized Exercise of Ecclesiastical Duties," passed by the Reichstag in May, 1874, which empowered each separate state to banish obnoxious priests from specified districts or from Germany altogether at a moment's notice, and the so-called "Bread-basket Law" of April 22, 1875, by which support from the state was denied to all ecclesiastics who refused to promise submission to the new politico-religious laws. Another law admitted the Old Catholics to a share in the revenues of the Catholic parishes.

The result of the obnoxious "May Laws" may be imagined. Hundreds of faithful priests were imprisoned or made homeless, being driven from their homes and country merely for having exercised the most ordinary acts of religious administration without permission from the Government. In quite a number of instances Catholics were deprived of their churches, which were turned over to a handful of Old Catholics. At Wiesbaden, for instance, two hundred Old Catholics obtained possession of a large parish church to which twenty thousand Catholics belonged. It was a sore trial for the bereaved Catholics to see their places of worship profaned by innumerable sacrileges. The next act of tyranny was the expulsion of some nine thousand religious, about eight thousand of whom were women, in accordance with a fresh law, passed May 31, 1875, which suppressed, with a few exceptions, all existing religious



orders and congregations, and interdicted all future foundations of the same in Prussia. The base ingratitude of this cruel war against the religious orders was seen in the fact that many of their members had died on the battlefield ministering to the German wounded and dying; others still wore the decorations which they had received at the hands of the Emperor in recognition of their devoted patriotism and faithfulness to duty.

The conflict continued from 1873 to 1878 without any sign indicating a change of policy on the part of the Imperial Government. The danger menacing the church in Prussia was indeed great, the rigid enforcement of the new ecclesiastical laws working devastation and destruction in every direction. In 1878 all episcopal sees, excepting three, had become vacant by the death, or were deprived of their Bishops by exile or imprisonment, while in almost every diocese there were hundreds of parishes without priests. Spiritual destitution in consequence became appalling. Hundreds of thousands were deprived of the consolations of their religion, and many hundreds were left to die even without the last sacraments.

On the other hand, the oppressors suffered fully as much as, if not more, than the oppressed. The terrible evil of Socialism, which, up to the year 1860, hardly existed in Germany, was spreading with alarming rapidity, and its influence, especially among the working classes, was enormous. This, it would seem, at length convinced the Emperor and his Government that waging war against the Church was not the way to increase reverence for sovereign authority, but the means to spread anarchy and revolution. Notwithstanding the violent assaults of the Government and the various anti-Catholic parties, the Centrum, under the guidance of Dr. Windthorst, had grown steadily in strength and influence. Finally it held the balance of power in the Prussian Landtag. Dissensions among his own followers, and the danger threatening the state from Socialism, drove Bismarck to seek an alliance with the Catholics and to turn to that Papacy whose influence he had learned to respect.

Encouraged by the conciliating spirit of Pope Leo XIII., Prince Bismarck opened negotiations with the Vatican, which became especially active in 1880, when the first Catholic Relief Act was passed. Slowly and gradually Catholic disqualifications were removed by the milder application and partial abrogation of the notorious "May Laws," whose author, Dr. Falk, was compelled to resign in 1879. The banished Bishops and clergy were gradually recalled, and finally, in May, 1886, the "May Laws' Amendment Bill" was passed, which virtually put an end to that long and terrible war called the "Kulturkampf."

To bring about this happy result required not only the honest German pluck of the Centrum party, but all the prudence, sagacity and energy of the great Pontiff who governed God's Church in these critical and trying times. The severity of the disastrous conflict, as well as the happy termination to which it had been led by Leo XIII., is described in his Allocution to the Cardinals of May 23, 1887, thus:

"We have completed, by the blessing of God, a work of long standing and of great difficulty, to which we gave our whole mind, and, disregarding every minor consideration, the salvation of souls was, as it ought to be, our supreme law. You know in what condition things were during many years. You joined us in deeply grieving over dioceses without Bishops; over parishes without priests; over freedom of public worship infringed; over seminaries of the clergy interdicted; over the number of the clergy so reduced that very many Catholics could neither attend at divine worship nor receive the sacraments."

The Pope then refers to the gallant bearing and position of the Centre party and the important part which they had borne in bringing about the ultimate triumph of right and justice:

"And we felt more the greatness of these evils, because alone we could not heal them nor lighten them, and that inasmuch as our power was in many respects interfered with. We therefore resolved to seek for remedies where they could be found, and that with more confidence because, besides the Bishops, we were

assured of loyal and powerful support from Catholic legislators, men of unflinching energy in the best cause, from whose zeal and union the church has received no small fruit, and expects no less in the future. Our intention and our hopes were greatly increased because we had certain knowledge that the august Emperor of Germany and his Ministers had equitable and peaceful views. In consequence a removal of the greatest evils was carefully sought after."

And then, alluding to the recently passed "Amendment Bill" and the results achieved in the cause of religious freedom, the Holy Father says:

"By the law just passed, as you are aware, former laws were in part abrogated, in part greatly mitigated; and at last an end has been made of that terrible conflict which, while it ground down the church, did no good to the state. So much we rejoice to have seen done, with great exertion on our part, with much aid from your counsels. And, therefore, we feel and we express a great gratitude to God, the consoler and the guardian of His Church. If there remain some things which Catholics have reason to desire, it must be remembered that the successes attained are far more numerous and far more important. The chief of these is that the Roman Pontiff's authority in the government of the Catholic Church has ceased to be considered in Prussia a foreign authority, and provision is made for its free exercise in the future. Then, venerable brethren, their liberty is restored to the Bishops in governing their dioceses. The seminaries of the clergy are given back. Most of the religious orders are recalled. For the rest we shall continue our efforts, and, considering the Emperor's good will and the intention of his Ministers, we have reason to hope that the Catholics of that nation may take courage, for we do not mistrust that a better time is coming."

The Kulturkampf ended in victory for religious liberty. In the whole Catholic Church there does not exist to-day a more noble body of men and women than the German Catholics, who,



without forfeiting love of country, suffered and struggled and triumphed for the love of God and of liberty.

Commenting by anticipation on this great victory for right, an American Catholic editor had written some months before:

"To the first Napoleon the saying is attributed that it might be an easy matter 'to swallow the Pope,' but that the after process of digestion was altogether impossible. Prince Bismarck, who, in many respects, bears a close political resemblance to the Corsican tyrant, has found out to his cost that there is a good deal of solid truth in the saying. For the last fifteen years the 'man of blood and iron,' thinking that he had accomplished the feat of swallowing the Pope, has been busily engaged in the digesting process; but, like all his predecessors who attempted the same thing, is forced to give it up in despair. Even Bismarck cannot digest the Pope! This is the news that has reached us from Berlin within the last few days. Prince Bismarck is preparing to capitulate to the prisoner of the Vatican. And we are not surprised to learn that there is great excitement stirred up in consequence among those who did not understand the nature and history of the Papacy, and who, a few years ago, were loud in their predictions that the great Chancellor, the man who had humbled France and since dictated terms to the whole of Europe, was just the person to crush the Pope.

"The German Prime Minister, a short time after entering upon his warfare upon the Catholics of the empire, boldly declared, and the declaration was received with plaudits by the enemies of Catholicity, both in Europe and America, that he would never submit his master, the Emperor, or himself to the humiliation undergone by a famous representative of the Cæsars, Henry IV. To his way of thinking, there was not a greater distance between the eleventh and nineteenth centuries than the difference that was marked between Rome, the centre of Christianity, and the European courts of to-day. Henry IV. may go to Canossa in the middle of the so-called Dark Ages, but



Prince Bismarck would never make such a journey in this enlightened time. The thing was not to be thought of; and yet, strange as it may appear to those who will not admit the Divinity of the Papacy, Bismarck is girding himself to undertake in a metaphorical, though not in a less real sense, the journey! He is preparing to go to Canossa at last.

"We never for a moment doubted but that it should happen. His diplomacy, his mighty battalions, the undoubted support given him by the non-Catholic world in his persecution of German Catholics, could not save him. He held out as long as he could against submission to the Vicar of Christ, the earthly representative of the Prince of Peace, but he finds it necessary to conclude the warfare and sue for terms of peace. What a commentary this on the folly of those who wage war on Christianity! Why have the nations raged, the princes conspired, against Christ and His Church, may we well exclaim?"

All the world now knows how the "man of blood and iron," Prince Bismarck, finally acknowledged the victory of Rome. The rising tempest of socialism convinced him that he had made a mistake in seeking to destroy the power of the church. He strove to make amends, but it must be granted that his late-arriving kindness was forced from him through the need of preserving the empire he had helped to build. Soon after the accession of the present Kaiser, Wilhelm II., Prince Bismarck was dismissed from power, and another came into his place. Meanwhile, under the new Emperor, the church has made phenomenal progress throughout Germany. The power of the Centre, or Catholic, party has repeatedly been shown in the destruction of obnoxious laws or in the passage of good ones. In the early part of 1903 the German Reichstag actually passed the law permitting the Jesuits to return, and did so with the solemn assurance of the Imperial Chancellor that he would see that it passed the Bundesrath, or German Senate, in safety. The elections of June, 1903, were a revelation to Imperial Germany. The radical party was split asunder; the agrarian party

disappeared. By June 20 the Kaiser could see only the Catholic party standing between his throne and its destruction, so sweeping had been the socialist gain. We cannot foresee the end, yet surely it is evident that the struggle of the future in Germany lies between the Catholic party and that of the socialists. At this writing it seems that if the German state is to be preserved it must be through the Catholic hosts. There is great reason to believe that the brave young Emperor of Germany sees this true. Such being the case, naturally he will not seek to retard the fullest development of the church in the Fatherland. He is not unaware of the significance of the fact that while the other German parties went to dust, the Centrists held their own. The fact that they did insured the return of the German Jesuits to their native land.

The year 1903 was also remarkable for the visit of the Emperor of Germany to Leo XIII. Once before the Kaiser visited the Holy Father, but on this occasion his visit was made in such state it is doubtful if any monarch of modern times has caused it to be exceeded in splendor. Certainly no ruler in our day has shown higher tribute of respect to the Holy See. The German Emperor is descended from St. Elizabeth of Hungary; therefore it is natural that, although the Protestant head of an alleged Protestant nation, he should have a warm feeling toward the church. Describing Wilhelm's visit, a Rome correspondent of the day thus wrote in a letter to this country:

"Rome seldom sees Cardinals driving through the streets and being received in state, and the people were much interested in the arrival of Cardinals Rampolla, Gotti and Agliardi. They wore their full robes of scarlet moire and red hats. Each was followed by his own suite. At the legation they were met by the staff attendants who wore knee breeches and whose hair was powdered.

"The trumpets of the cuirassiers announced the coming of the Emperor. His escort was mounted on white horses and wore horsehair tassels in their helmets, as did the ancient legionaries



### THE PAPAL JUBILEE.

Lord Denbigh presenting an autograph letter from King Edward to His Holiness.





of Rome. The Corso is always gay on Sunday, and it was more animated than ever when the imperial cortege appeared. The people welcomed the German Emperor with a roar that could be heard for blocks, and His Majesty acknowledged the salutation with smiling amiability.

"The luncheon lasted an hour. Among the ecclesiastics present were Monsignor Della Chiesa, Monsignor Cagliano Azvede, the Pope's major domo, and Monsignor Bisleti, master of the chamber. Emperor William was most affable, especially to the three Cardinals. He recalled his different visits to the Vatican and spoke of his pleasant recollections of the Pontiff. In speaking to Cardinal Agliardia he recalled the fact that in 1888 he had lunched with him while he was still a monsignor.

"The sun was shining brightly when Emperor William left the legation to drive to the Vatican. Fifteen carriages were required for the use of His Majesty and his suite. The horses, carriages and servants were all brought from Berlin, as the Emperor was determined to give his visit to the Pope especial official importance. When His Majesty left the legation the balcony of the Doria palace, opposite the Odescalchi palace, was filled with members of the diplomatic corps, who had gathered to witness the spectacle. Among those present were the Count of Turin, cousin of the King of Italy, Ambassador and Mrs. Meyer, Sir Charles Bertie, the British Ambassador, and Prince Colonna.

"When His Majesty appeared he was greeted with frantic applause. He looked up to the balcony opposite and smiled. He was in full uniform and accompanied by Prince Frederick William and Prince Eitel. The imperial carriage was attended by the imperial outriders and postilions. The long cortege was preceded by the German cuirassiers on their white horses. They are magnificent, big men, and as they rode down the street they made almost as great a sensation as the Emperor himself. The cordon along the thoroughfare was formed of Italian soldiers. The moment he arrived at the Plaza of St. Peter he was alert

and animated, pointing out objects of interest to his sons. In fact, the spectacular part of the visit began there, as the great square, densely crowded, was most imposing. As His Majesty passed, the students of the German Ecclesiastical College, called "Little Cardinals" because of their red gloves, raised a formidable "Hoch! Hoch!" On the far side of the plaza there were assembled 1,000 pilgrims carrying flags and bouquets of flowers. They received their Emperor with tremendous applause, presented the flowers to him and made impressive demonstrations of loyalty. Picked Swiss guards assumed the duty of guarding the imperial carriage at the entrance to the Vatican.

"Passing the Borgia tower, His Majesty and his suite entered the famous court of San Damaso. Here the Emperor and his sons were received with military honors by the Palatine guards and a platoon of gendarmes, while the papal colors, yellow and white, floated in the light breeze. The entrance of His Majesty was accompanied by a resounding drum tattoo. The imperial carriage stopped at the Noble staircase, where Monsignore Cagiano de Azvedo, the major domo, helped the Emperor to ascend. He presented the German Papal Chamberlains, Count Pecci, nephew of the Pope; Prince Rospigliosi, Commandant of the Noble Guard, and other dignitaries of the Pontifical Court. When asked if he desired to use the elevator, the Emperor replied that he preferred to mount the stairs.

"At the first landing His Majesty was met by the famous servants of the antechamber, in rich, red brocade, flanked by members of the Swiss guards in breastplates and helmets with red plumes, the new uniform inaugurated at the jubilee. The young Princes were especially struck with the uniform of the Noble Guard. Upon arriving at the Salle Clementina His Majesty was received by the major domos and other personages of the private antechamber. Before reaching the antechamber His Majesty received homage from a group of seven German Bishops who are now in Rome.

"When Leo XIII. was advised of the arrival of his guests the door was thrown open and the Pontiff appeared. He was dressed in white, with the exception of a small cape of red velvet, trimmed with ermine. The Emperor advanced alone, making a profound bow. The Pontiff inquired in French as to the Emperor's health. Emperor William then presented his two sons. His Majesty and the Pontiff then retired to the latter's private study. The audience lasted forty minutes. At the end of this time the Princes were summoned and spoke to the Pontiff. The imperial party then paid a brief visit to Cardinal Rampolla."

Upon his three previous visits to the Vatican Emperor William returned direct to the Quirinal. This was not liked by the Vatican, as it thought he should first return to neutral ground. It was appreciated, however, by the Quirinal, as to do so is considered somewhat of a slight upon the Pope. King Edward followed this course. Emperor William returned from the Vatican to the Prussian Legation accredited to the Holy See, where he changed carriages, his cuirassiers remaining at the legation. This course is supposed to imply that His Majesty wished to pay particular deference to the feelings of the Vatican. There was another new departure during this visit of the Emperor. Previously Cardinal Rampolla had returned the imperial visit to the Vatican at the Prussian Legation, and had found only the Prussian Minister. William waited at the legation, received the Cardinal most cordially and had a long conference with him.

Look far into history, if you will, thoughtful reader, and note the importance of this visit during the years to be. By that one act of thoughtful homage to the Vicar of Christ the German Emperor wedded to him all Catholics of Teutonic blood, and since German blood is unquailing, the influence of his kindness will long remain. It, too, will do much to make Germany eventually Catholic to the core.

## CHAPTER XIII

### *England's Homage to Leo XIII*

PILGRIMAGE OF 1893—CARDINAL REQUESTS PRAYERS FOR ENGLAND'S CONVERSION—NON-CATHOLICS ACCOMPANY PILGRIMS—OFFICERS OF CATHOLIC UNION PROMINENT—DUKE OF NORFOLK'S UNSELFISHNESS—THE PILGRIMS IN ROME—SIGHT OF THE HOLY FATHER—SIXTY THOUSAND CHEER—MASS IN ST. PETER'S—PAPAL BENEDICTION—AFFECTING SCENES—THE RETURN—GROWING RESPECT FOR THE FAITH IN ENGLAND—KING EDWARD AT THE VATICAN.

THE following graphic account of the pilgrimage of 1893 was written by an American Catholic, a convert, who went with the party:

The pilgrimage was undertaken at the request of the Cardinal-Archbishop of Westminster, and was organized by a committee of the Catholic Union of Great Britain, of which the Duke of Norfolk was chairman. The archbishop had outlined in his advent pastoral some of the objects for which the pilgrimage would be undertaken. It was to be a great public profession of faith in Jesus Christ and the supremacy of the Vicar, who is the source of jurisdiction and the center of unity in the church. It was so undertaken in order to obtain, through the prayers of St. Peter, a great outpouring of grace upon England. The pilgrims were to remind the apostle in their prayers of England's ancient faith, of her former obedience to his spiritual authority and the many pilgrimages to the shrine. They would beseech him to remember his own triple denial of his Master, and in pity obtain the gift of repentance for the nation that for three centuries has denied his faith. Again, the pilgrimage could be undertaken as an act of penance for sin. "According to the



old penitentiaries, a pilgrimage to Rome was ranked among the greater canonical penances. Though a journey to Rome now is shorn of its former perils, there is still in it quite a sufficient demand for self-denial and for acts of patience and of kindness to make a real penitential exercise." A not insignificant object also was to show personal veneration for Leo XIII. and gratitude for all that he has achieved for the Church during his glorious pontificate.

The English pilgrims were accompanied by the Scotch. The latter had a most impressive departure from Edinburg. They gathered with their friends at the railway station, and before taking the train sang with great fervor the well-known hymn, "Faith of Our Fathers," after which they fell upon their knees and received the blessing of the Archbishop of Edinburgh. The occurrence made a great impression upon the crowd of onlookers, which numbered about a thousand.

The English pilgrims met at the Pro-Cathedral, Kensington, on the night of Monday, February 13, for a special sermon and blessing upon the pilgrimage. The next morning a special train started at eleven o'clock from the Victoria station. The Archbishop of Westminster had provided a book of devotions for the journey. It was divided into three parts, to be said publicly as convenience allowed—the first in the earlier part of each day, the second at noon and the third toward evening. Prayers for the conversion of England found a natural place in each part. Three times a day, therefore, all the way to Rome and on the return journey, there was presented the unusual spectacle of a whole trainful of people saying prayers, repeating the rosary and singing hymns and litanies together. In each railway carriage some one was chosen to lead the devotions, generally a priest, if one was present, but if not a layman.

As the pilgrimage was not confined to the members of some sodality or other association of the specially devout, but was open to every one, a fear had been expressed that it might take on too much the character of a holiday excursion, but, happily,

such fears proved unfounded. The whole atmosphere was one of faith and devotion—a most refreshing atmosphere to a recent convert from Anglicanism, accustomed in the past to find, in almost any collection of members of his own communion varying degrees of doubt regarding the Christian faith, from the openly expressed rationalism of some to the denial of the Real Presence by an “Evangelical” brother, or the refusal of a High-Churchman to give to the Blessed Mother of God the honor which is her due. A few non-Catholics, including one young Anglican parson, had joined the pilgrimage, but they all seemed to have the good sense and taste to conform outwardly and avoid giving any offense to their Catholic friends and fellow-travelers.

In the whole-hearted fervor of these English pilgrims, in their con amore adhesion to the Catholic faith and thorough-going loyalty to the See of Peter, was furnished one of the refutations of that widespread idea which the logic of facts and the more impartial study of history have pretty well exploded. It used to be said that the Anglo-Saxon race was inherently Protestant and anti-Catholic, and once free from the “Roman yoke” there was no possibility of its ever becoming Catholic again. Most histories of the Reformation published previous to the present generation, and some that are still read, give one the idea that England became Protestant almost in a day, as it were, and never had any desire to return to the ancient faith. The reason given for this was that the English people were really anti-Catholic by nature and temperament, and it was accepted as beyond dispute that England was to be Protestant forever. But the truth, long obscured by those who had an interest in doing so, has been brought to light. Previous to the religious revolution of three centuries ago there was no more Catholic country on the face of the globe than England. Her loyalty to the spiritual authority of the successor of St. Peter was notable, and so proverbial was her devotion to the Blessed Mother that England was known far and wide as “Mary’s

Dowry." The English people were then, as they still are at heart, naturally Catholic. The essential spirit of Protestantism, which is doubt and unbelief, is not and never was theirs. They have by nature and temperament the spirit of religious faith, i. e., the Catholic spirit. They did not wish to give up their ancient faith. They were tricked out of it. Green, in his *Short History of the English People*, though of strong Puritan sympathies himself, is obliged in his effort to be impartial to admit this fact. He showed that even in the reign of Elizabeth three-fourths of the English people desired the restoration of the Mass and the ancient religion, and when they rose in large numbers and demanded that these things be given back to them, that consummate liar of a sovereign sent word promising them everything until they quietly dispersed to their homes. Then she seized the military fortresses all over the country and proceeded, by driving out faithful priests, by vigorous persecution of stubborn lay Catholics and by repressive laws, slowly to crush out the old religion and to prevent the rising generation from learning the faith of their fathers. But she could not put out entirely the light of Catholic faith. It has never been entirely put out in England. Catholic reaction after Catholic reaction took place in succeeding reigns in the effort to secure freedom for Catholic worship. But though they were all repressed, and in spite of the cruel penal laws against Catholics which were in force nearly to our own day, there has ever remained a faithful remnant.

The pilgrimage reached Paris on a Tuesday night and had an opportunity to exercise some of the virtues it should cultivate, for there was considerable confusion, delay and annoyance about the luggage and hotel accommodations. On the next day, which was Ash-Wednesday, Mass was celebrated in Notre Dame, after which came the distribution of the ashes, and then a relic of the true cross was exposed for the veneration of the pilgrims. All that day we traveled through rural France, getting a flying glimpse of the beautiful Cathedral of Sens, and stopping occa-

sionally at unimportant places. A never-to-be-forgotten incident was our incursion upon a little village called Nuits. We stopped there for half an hour to let an express train pass. Immediately after the train came to a standstill several hundred pilgrims invaded the village, stormed and quickly denuded of edibles the little buffet of the village inn and wandered on to the village church. Nuits had never seen so many strangers in the memory of its oldest inhabitants, and the villagers stood aghast discussing in groups what this thing might mean. Especially did they wonder to see hundreds of "Les Anglais," who usually appear so godless and irreverent to continental eyes, streaming into the little church and paying devout visits to the Blessed Sacrament. A pilgrim stopped at a little shop which occupied the front room of an old stone cottage to buy some rather tempting looking gingerbread. The shopkeeper made a few polite inquiries, and soon all the neighbors knew that we were Catholic pilgrims to Rome. They seemed delighted and heartily wished us Godspeed. The strong Catholic feeling of the country-people both in Italy and France came out in one way on our return journey. They would beg for some little medal, picture or souvenir that had been brought from Rome, and even the poor, who took thankfully the alms offered them, seemed far more pleased with the gift of any little religious object from the Holy City.

The pilgrimage demonstrated the essential democracy of Christian brotherhood in the Catholic Church. It was composed of all ranks and classes, from the premier duke of England to Lancashire blacksmiths and farmers; but all were one on the pilgrimage, simply because they were brothers in the faith going on a common errand; to do honor to him who is the head of the church on earth under Christ. One interesting old pilgrim, a farmer over sixty years of age who, until he started on this pilgrimage, had never slept a night out of his own or his father's house. On the Calais-Douvres, the steamer which took us across the Channel, I stood near a group of pilgrims who



were conversing in lively tones; but the language sounded strange. It was not French, nor was it German; it did not sound like Italian or Spanish. Seeing a puzzled look on my face a priest of the party explained. They were of the Scotch pilgrimage, and from a part of the Highlands which never lost the faith. They were chattering in Gaelic.

The Duke of Norfolk, as chairman of the committee, was untiring in his efforts to promote the success of the pilgrimage. He was always ready most patiently and unwearingly to answer the innumerable questions about the traveling arrangements from perplexed pilgrims. He was generally the last person to take the train, and often might be seen at the last moment carrying the luggage of some perplexed and belated woman, and finding her a place in the railway carriage. In consequence of one act of kindness of this sort he was left behind as the train moved off, and was obliged to follow later on a local express. The pilgrims were not inappreciative of all that he did, and their feeling took shape in the spontaneous and unanimous signing of an address which was presented to his grace by the Bishop of Nottingham as we were approaching the cliffs of Dover on our return.

After passing through the famous Mont Cenis tunnel, enjoying the magnificent views of the snow-covered Alps, and getting a hasty lunch at Turin, we arrived at Genoa early on Thursday afternoon. We had the rest of the day to look about that bright and beautiful city. One pilgrim had not seen it since he spent a week in one of its noisome dungeons. He had been a Papal Zouave, and when the usurpers captured Rome, instead of sending to their homes the English and Irish Zouaves, as had been promised, they were thrown into prison in Genoa until finally released by English influence. On Friday morning we started once more toward Rome. For some hours the train followed the curving shore of the beautiful Mediterranean. The sun shone brightly, and the turquoise blue of the water, the glimpses of the orange-groves and villas, of crags and cliffs, and

clouds of spray from the waves as they broke upon the rocks, made altogether a picture of nature not easily forgotten. A short stay at Pisa, simply for lunch and a hurried visit to the cathedral and its famous tower, and we were off again.

On the morning of Saturday, February 18, the English pilgrims awoke to find themselves in Rome. It seemed like the work of a fairy godmother. To be borne into the city in the middle of a dark night and hurried through the gloom to one's hotel, where in the shortest possible time the wearied traveler forgot the fatigue of a whole day's railway journey in the oblivion of a sound sleep, and then to open one's eyes to the bright sunlight of a Roman morning, and wander out to gaze upon streets and buildings and historic sites full of a multitude of associations that carry one far and away when the delighted dreamer finds himself amongst the scenes and personages of a favorite fairy tale which has suddenly become real. Rome appeals to all minds. Whether one be a lover of antiquarian research, of historical study, of painting, sculpture, or architecture, or of the picturesque effects to be seen in an old-world capital, he will find Rome fascinating. But for the Catholic who, in addition to all these things, understands and loves religious Rome, with its centuries of associations as the centre of the Christian world, its connection with the persecutions and triumphs of the church from the days of the catacombs to those of Leo XIII., with its very dust hallowed by the blood and marked by the foot-prints of saints from the Apostles Peter and Paul down to St. Leo, St. Gregory, and St. Augustine, St. Ignatius Loyola, St. Catherine of Siena, St. Philip Neri, and countless others,—for the Catholic, Rome has the power to stir a solemn emotion which none other can feel.

The first day in Rome was begun by Mass in the Borghese chapel of the basilica of Santa Maria Maggiore, the largest church in the world dedicated to the Blessed Mother. During Mass the pilgrims sang with great devotional effect the Litany of Loretto and a number of hymns in English. After Mass

Cardinal Vaughan gave the pilgrims an interesting address upon the great church in which they were assembled and the relics which it contains.

A stranger from the north, whose ideal of religious architecture is the Gothic, finds much that at first seems odd and unusual about the churches of Rome. The exteriors, as a rule, are very plain, while all the lavish beauty is within. There is scarcely a trace of Gothic to be found and only a very little stained glass. Even in St. Peter's the windows are simply for purposes of light and are filled with plain glass. But one does not notice or think of the windows, for the magnificent beauty and richness of the mosaics, sculpture and paintings, the carving, jewels, and costly shrines, chain the attention and more than compensate for the absence of pictured glass. One fine campanile of a Roman church has been copied exactly in New York, and is acknowledged to be one of the greatest ornaments of the city. Why should not the experiment be carried further? A most striking and beautiful result might be attained if some large Catholic parish about to erect a new church should eschew the debased carpenter's or master-mason's Gothic so much in vogue, and build a great edifice in the Roman style. If constructed of the buff brick so much in favor at present, it might have the exterior facade decorated with mosaics, with the result of producing the same brilliant and artistic color-effects to be seen in Rome. The rest of Saturday, after securing tickets for the great function of the next day, was spent in visiting certain favorite shrines and churches, and in presenting some letters of introduction with which most Catholics who visit Rome are armed. We had the privilege of seeing the famous picture of Our Lady of Perpetual Succor in the Redemptorist Church, and of meeting in the college adjoining the venerable Father Rector, F. Douglas, C.S.S.R., who bears a most marvelous personal resemblance to St. Alphonsus.

It seemed over-cautious advice to be told to be at St. Peter's by five o'clock, if possible, for a service appointed to begin at

nine. But, as a matter of fact, crowds began to gather in the piazza on Sunday morning as early as four o'clock. At six the doors were opened, and from that time until half-past eight an ever-increasing stream of humanity poured into the great edifice until sixty thousand persons had found place within. Then the doors were shut, a half-hour before the appointed time. A rumor had spread that some atheistic students from one of the state colleges had formed a plan to enter St. Peter's and endeavor to interrupt the ceremonies by raising a disturbance and panic amidst the vast concourse of people. The appearance of several forged tickets seemed to confirm the rumor, and as a precaution the doors were shut. Unfortunately this resulted in barring out some four or five thousand pilgrims, including a few English who arrived a little late.

As is customary on great occasions, the interior of St. Peter's was draped with red. To some it seems like gilding the lily to cover up beautiful marble with temporary red hangings. But this at least can be said: the decorations were not mean or flimsy. Rich crimson brocade bordered with real goldwoven lace—not tinsel—was used. The high altar had many tall wax lights, and immense bouquets of natural flowers were about it and the Confession of St. Peter in front. A wide alley-way was kept down the centre of the church by the Palatine Guard, through which the procession of the Holy Father was to come. Five ambulances, with Sisters of Charity attached to each, were established in different parts of the church, in order that any persons who became ill during the ceremony might promptly be cared for. There were a few tiers of temporary wooden seats by the high altar. These were occupied by the diplomatic corps and persons of distinction. But all the rest of the great congregation stood. If it was somewhat trying and wearisome to be on one's feet for three or four hours in the midst of a seething, restless crowd, all was forgotten when the ceremonies at last began.

At a quarter to ten the notes from a bugle band stationed in



a window above the atrium announced the entrance of the Holy Father. No sooner did the people catch sight of the Pope than a most extraordinary scene ensued. There came at once a spontaneous outburst of feeling which would have been impossible to repress. A vociferous cheering, that was almost deafening as it rolled from one end of the building to the other, burst forth from sixty thousand throats. Handkerchiefs were waved, and the voices seemed never to tire until the procession reached the high altar and Mass began. Then all was stillness and attention. At any other time such a scene in a place of religious worship has seemed out of keeping with our ideas of reverence. But it was the only way in which that vast multitude could show outwardly its love and sympathy for the Holy Father who is the Supreme Pastor of the faithful; cold silence would have been impossible. Even the less emotional English were stirred with the enthusiasm of the occasion, and were not behind their Italian brethren in the faith in swelling the volume of sound. "Viva il Papa," "Long live the Pope!" went up in one prolonged roar. His Holiness, preceded by Swiss guards, choristers, cardinals, and the Pontifical court, was borne slowly up the church in the "Sedia Cestatoria," blessing the people as he went. While the Pope said a low Mass the choir sang several anthems composed for the occasion. In the Domine Salvum fac there was an answering chorus sung by one hundred and fifty children from the Christian schools in Rome. They were placed in the gallery of the great dome two hundred feet above the pavement of the church, and their voices seemed like the angels floating down. At the elevation of the Host a marvelous stillness reigned, while every head was bowed (for the dense crowd made kneeling impossible) and the clear, liquid notes of the silver trumpets, only heard on rare occasions like this, came from the dome in a long, low melody of inexpressible sweetness. At the end of the Mass the Te Deum was sung to the Gregorian tone by the choir and the vast congregation. The latter took the alternate verses and kept time. It

was one of the most impressive features of the whole ceremony. Even the Italian peasants from the country seemed all to know by heart the Latin words of that great hymn. To conclude all, the Holy Father, from a position near the statue of St. Peter, gave the solemn Papal Benediction "*Urbi et orbi.*" On emerging from St. Peter's a wonderful sight met the view. The whole piazza—the largest of its kind in the world—was one dense mass of human beings. Apparently all Rome had crossed the Tiber and gathered at St. Peter's. In the afternoon Cardinal Vaughan gave Benediction in St. George's Church, the chapel of the English nuns in the Via San Sebastiano, and afterward held an informal reception in the parlors of the convent adjoining. At night the city was illuminated and the streets were thronged. Some of the illuminations on private palaces and other buildings, notably that on the Belgian College, were very striking and beautiful. St. Peter's itself was illuminated for the first time since 1870. According to an ancient custom, the palaces of the ambassadors accredited to the Holy See were illuminated with immense wax candles, two in each window.

The Cardinal-Archbishop of Westminster, to whose kindness and forethought the pilgrims owed it that they were able to accomplish so much during their short stay in Rome, had arranged a programme for the following week by which each day was begun with Mass at some famous church, after which attention was called to any interesting facts not likely to be generally known in the history of the church or the saint to whom it was dedicated. Any relics which the church contained were then exposed for veneration. These Masses were celebrated especially for the conversion of England, as well as for the other intentions of the pilgrims. On Monday, Cardinal Vaughan celebrated in St. Peter's at the altar of St. Gregory the Great, the Apostle of England, and over the body of that saint. After Mass a procession was formed, consisting of about two thousand persons, which moved from altar to altar singing hymns and

litanies. At the "Confession" of St. Peter, where his relics are, all joined devoutly in special prayers for England.

The next day, in the Gesu, the Holy Sacrifice was offered at the altar of St. Francis Xavier, where a part of his body brought from Goa now rests. A great number of pilgrims received Holy Communion from the Cardinal. On Wednesday, at the Oratorian Church (called still in Rome the "Chiesa Nuova") and over the body of St. Philip Neri; on Thursday, at the Church of St. Ignatius, over the body of St. Aloysius; on Friday, at Santa Maria sopra Minerva, under the high altar of which is the body of St. Catherine of Siena, Mass was celebrated for us. It was a great privilege, also, to be allowed to visit the different rooms and chambers once occupied respectively by St. Philip, St. Aloysius, St. Catherine, and St. Ignatius, where one can see some of the very furniture and articles of common use familiar to the eyes of those saints in lifetime. The sight of these simple material things which great saints handled and had about them is an inspiration. After all, it is not of angels but of weak human beings like ourselves that God has made his highest saints. Who has not the privilege of aiming at the same perfection, or a chance of reaching it? We began our day on Saturday at San Pietro in Vincoli, where the chain of St. Peter is preserved, and on Sunday we attended Mass at San Silvestro, in Capite, the church which the Holy Father has given for the use of English-speaking Catholics in Rome. It is a beautiful little church, approached through a court-yard brightened by the green of palm-trees and the flash of a little fountain. It is served by English priests, and the frequent sermons in English draw hundreds, not only of Catholics but of English and American Protestants residing in Rome. Father Rivington, a convert and formerly a member of the Cowely Brotherhood in the Anglican Church, preached a course of sermons on Sunday afternoons during the winter. Many Protestants, attracted by his great eloquence, went regularly to hear him, and the church was always crowded.

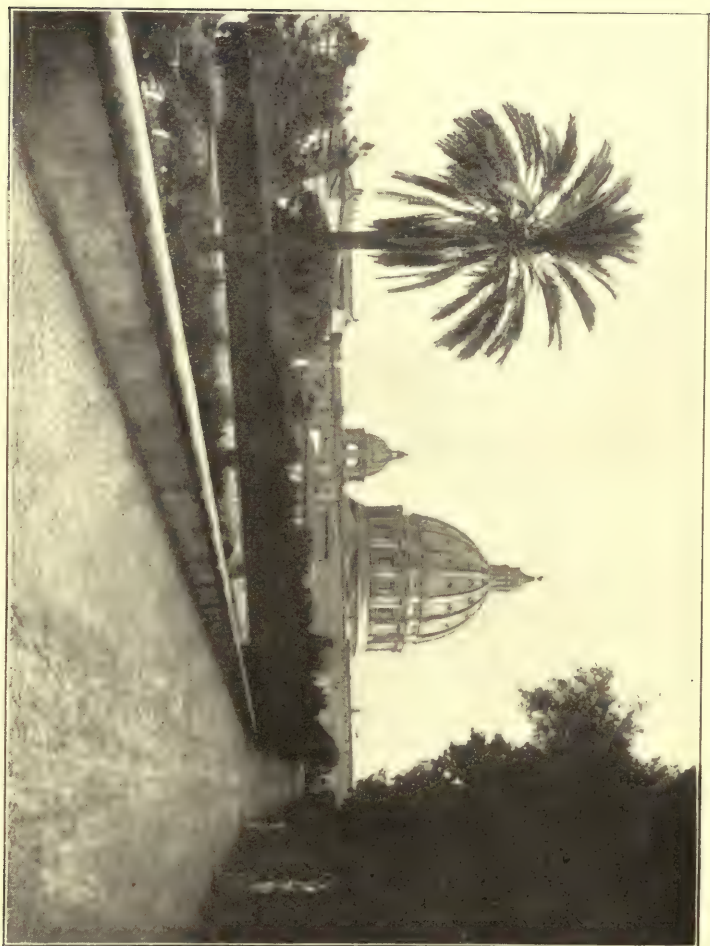


Interesting visits were made to the basilica of St. Paul's Without-the-Walls, which has the most magnificent interior in the world, richer than St. Peter's; to the Tre-fontane, where St. Paul was beheaded, and to San Lorenzo, a most interesting type of an ancient basilica and containing in its crypt the body of Pius IX. That celebrated pontiff is buried under a very simple white marble sarcophagus, having left directions in his will that not more than two hundred dollars should be spent upon his tomb. The different national colleges for the education of priests attracted many visitors. We had the pleasure of meeting Monsignor O'Connell, Rector of the American College, who is very popular in Rome. Three different receptions were given to the pilgrims; one by the Duke of Norfolk, another by Cardinal Vaughan, and the third by the Circolo di San Pietro. An imposing function was the singing of a jubilee "Te Deum" by the Papal choir in the presence of the College of Cardinals at St. John Lateran. Another interesting ceremony was the taking possession of the titular church of San Gregorio by his Eminence Cardinal Vaughan. The Cardinal preached in English upon the life of St. Gregory, who from that very spot sent St. Augustine to England.

The last and crowning event was our audience with the Pope.

The Holy Father makes a wonderful impression on all who see him, Catholic and non-Catholic alike. His gentle manner and saintly appearance, his evident pleasure at the enthusiastic attachment displayed by his spiritual children, the character displayed in his animated and expressive countenance, all combine to give one the feeling of being in the presence of an unusual personality. Nearly all the pilgrims had the privilege of kissing the Holy Father's hand, and many he addressed individually. To each pilgrim was given a medal commemorating the Jubilee. The next morning we left Rome, and there were few, if any, who did not feel like Solomon's royal visitor, that the half had not been told them. We left with a deep conviction of the truth of what Cardinal Vaughan had said to us on





CARRIAGE DRIVE IN THE VATICAN GARDENS.  
Showing Renaissance Villa, Gardens and St. Peter's Dome.



our first meeting: "If there be a place that can be called a 'Holy City,' then Rome is that city."

More indicative than ever this pilgrimage of the growing regard entertained by the Catholics of England for Leo XIII. were the immense processions which crowded the streets of the principal cities during the jubilee year of the Holy Father. In London thousands marched in public; Liverpool, Manchester and Birmingham witnessed similar scenes. A noteworthy feature of this occasion was the interest shown by Protestants. They thronged the sidewalks and were respectful spectators. The general tenor of the remarks heard were favorable to the grand old man of the Vatican. Despite the vaporings of the Kensit faction, there were no repetitions of the Lord George Gordon riots of other days. Here and there a few timid Catholics expected such outbreaks, yet none such occurred. Evidently public opinion had changed with regard to the Papacy. Thoughtful toleration is homage of a distinct character. The noble life lived by Leo was known to most of them. They had heard of his fatherly solicitude for men who labored—of his anxiety for a universal revival of justice—of his kindly feelings toward the English people; consequently they strove to be tolerant as he tried to return their kindness with equal respect. Twenty-five years before, when he ascended the Papal chair, such mute homage was scarcely possible in the minds of English non-Catholics. It had its beginning, very probably, when the illustrious Cardinal Manning went down among the people and secured a settlement of the great dock-strike in the interest of the English working classes. That unselfish deed has never been forgotten by the toilers of England.

Another striking instance of English respect for Leo XIII. occurred at the time of the unfortunate Mivart affair. A quarter of a century earlier, the non-Catholic press would have shrieked of Papal despotism. When Mivart rebelled it must be admitted that he received brief commendation. One or two, only, of the leading periodicals accorded him sympathetic hear-

ing; by far the greater majority of better class publications believed that the revolt of the great scientist was a needless one, and so stated distinctly. Mivart himself was astonished at the non-Catholic following of the Holy Father. He was mortified when he found that avowedly Protestant journals sided with the Vatican. As to the Catholic press, there was not a note of sympathy. Even the Catholic Liberals, always in a minority, were respectfully silent. Catholic England was Catholic to the core. Leo XIII. had won English respect and made the Catholic cause respected.

It remained, however, for an event of April 28, 1903, to show Rome and to show the entire world that the feeble prisoner of the Vatican had won the respect of England's King. When one remembers that Edward is head of the Protestant Church of England, the fact of the high honor which he accorded the great White Father of the Christian world became remarkable. While sojourning in Rome, during his yachting tour of European ports, he virtually astonished Protestant Europe by going in state to visit Leo XIII.

It is true rumor for several weeks was to the effect that he might do so, yet scarcely was it asserted that he would, before statement came that he would not. The Protestant Alliance of England had vigorously protested against his doing so. But the eventful Wednesday morning came and suddenly, as it seemed, accompanied by an escort of Italian cuirassiers, and with the streets of Rome lined with Italian royal troops, King Edward VII. drove to the Vatican to meet the Holy Father. He was, unless we mistake, the first King of England to make such journey since the outbreak of the Reformation. Centuries had passed since an English King had shown the Vicar of Christ such respect. The event of the meeting has been thus graphically told by a writer of the period:

When the royal party reached the grand staircase leading to the papal apartment, King Edward was greeted by the Marquis Sacchetti, acting for Prince Ruspoli, the introducer of sover-



eigns, who is ill; Mgr. Merry del Val, and Prince Antici Mattei.

At the upper landing there was grouped in imposing array a number of other ecclesiastics, who formed a characteristic and magnificent assembly. Among them were Mgr. de Azevedo, the papal major domo; Mgr. Piffer, the papal sacristan; Mgr. Constantini, the great almoner; Mgr. Grabinski, secretary of the congregation of ceremonials; Prince Rospigliosi, commander of the noble guards; Count Gen. Pecci, nephew of the Pope, commander of the Palatine guards; Marquis Serlupi, master of the horse; and Maj. Tagliferri, commandant of the gendarmes. Behind this group, attired in brilliant uniforms, were the knights of the cape and chamberlains, in black velvet breeches, blouses with stiff white ruffs, and gorgeously jeweled chains about their necks, giving a touch of brilliant color to the scene.

King Edward addressed a few words of thanks in return for the hearty greetings offered him. The royal party then proceeded between the ranks of the Swiss guards, whose halberds gleamed in the sunlight that streamed through the wide windows. The hum of the busy city alone broke the deep silence that reigned within the Vatican. At the Clementine hall the party was met by the papal master of the chamber, Mgr. Bisleti, who was attended by personages of the secret ante-chamber. Upon arriving before the private apartment of the Pope the noble guard rendered military honors to the British sovereign.

At the conclusion of this ceremony the door of the Pope's apartment was immediately opened and the aged Pontiff was revealed standing at the threshold. His hand was extended, awaiting his guest. His Holiness was dressed in robes of white and a red velvet cape bordered with ermine. King Edward paused a moment upon seeing the Pontiff in his white garments. The Pope's face was the color of ivory, but he moved without aid and with no apparent difficulty. From his entire person there seemed to emanate sentiments of benevolence and spirituality. The king and the head of the Church clasped hands and ex-

changed a few words in French. King Edward passed within the papal apartment, the door was closed, and the Pope and his guest were left alone.

King Edward remained with the Pontiff for twenty minutes. A bell was then rung and King Edward's suite was admitted and presented to the Pope. This little ceremony seemed to please the Pope immensely. At its conclusion King Edward took his leave, the Pope crossing the room at his side and saying his last words at the door.

From the Vatican King Edward passed through the piazza of St. Peter's, where he was warmly greeted in English by a number of Scotch pilgrims now in Rome, who shouted, "Hurrah for the king." Had King Edward looked up at that moment he would have seen a figure in a window of the second story of the palace. It was Pope Leo. Contrasted with the British sovereign, who stood below in the sunlight, and the center of the animation of the immense plaza, the solitary white figure in the palace window seemed to further the idea of the Pope as a prisoner.

After King Edward's departure some details of his interview with the Pope were related. The Pope greeted the King, saying in French: "I am happy to see your majesty." King Edward replied, "I am happy to be here and to add my congratulations to those of others upon your having outlived the days of St. Peter."

The rest of the conversation was, on the part of the British Sovereign, concerning the attitude taken by the Pope on the principal social questions of the day, and, on the part of the Pope, about the situation of the church in the British empire. It is declared that the Pontiff informed King Edward that, in view of the meeting, he had personally examined into all questions regarding Catholic interests now pending in various parts of the British empire and had prepared a memorandum to which he hoped the king would pay his benevolent attention.

The Pope, speaking to his familiars, seemed to be greatly

pleased at the visit of King Edward. He said: "He is a nice man."

At the reception at the Italian embassy that evening, King Edward expressed his great satisfaction at having met the Pope personally, and with reference to the Pontiff's appearance said: "It is wonderful; he looks more to be seventy-three than ninety-three years old."

Thus met and parted the successor of Henry VIII., and of persecuting Elizabeth; and Leo XIII., successor of that strong Pope who would rather let England be torn from the faith than bend the faith to suit the passions of men. The meeting of these two was one of the most striking events of the century, and will, unquestionably, exert a powerful influence upon English non-Catholic thought. Surely it must be apparent to every one that daily the relations between England and the Vatican become more cordial.

## CHAPTER XIV

### *The Temporal Sovereignty*

CONDITIONS EXISTING WHEN LEO XIII. BEGAN HIS WORK—VIEW OF HOLY FATHER WHEN KNOWN AS CARDINAL PECCI—CONNECTION SHOWN BETWEEN TEMPORAL POWER AND THE SPIRITUAL PRIMACY—"WE MUST STAND WITH CHRIST AND HIS CHURCH"—THE PAPACY UNDER LEO—STRIKING TESTIMONY OF REV. DR. KOLDE, OF ERLANGEN, TO WORLD-WIDE INCREASE OF RESPECT FOR THE PAPAL SYSTEM—STILL GREATER INCREASE PREDICTED.

AS IS plainly shown in these pages the pontificate of Leo XIII. was cast in troublous times. Even when crowned as a sovereign he was virtually a prisoner in his own capital. The question of his temporal power—the "Roman Question" so-called—was a constant cloud on the political horizon. It grew darker from day to day, as did also the attitude of the world's ruling powers to the Church and all her interests. Within three years from the Pontiff's accession this was the survey made by an English Catholic publicist:

"The political outlook on Europe at this time is dark on all sides. There is not a kingdom that is not shaken, nor a people that is not divided against itself. France is so disintegrated by its political parties, that no government can last; hardly any government can be formed. Belgium is in the hands of anti-christian Liberalism, and in open breach with Rome. Spain is always at the mercy of a political army with political chiefs. Germany is honeycombed by Social Democrats, and is now in terror of the political influence of what it calls its Semitic population. Austria is, like Bessus, tied upon the trees. Its dualism must either destroy the Empire, or the Empire must



destroy dualism. Russia exists only as a military despotism, and despotisms are doomed. The millions of the people are rising against them; and when the people rise, they always prevail. England is beginning to be troubled. Its old political traditions are too narrow for its population; and when they are thrown open, the England of our forefathers will be shaken to its centre. Ireland is, as Edmund Spenser said three hundred years ago, 'reserved to be either its own chastisement, or the chastisement of England.' Italy is fast losing its Catholic traditions. It has usurped Rome, and its hand is withered by the outrage it has committed. The fathers and mothers who were reared before 1848 are fast dying out, if not already gone. The new generation of the last thirty years has grown up in the atmosphere of revolution. There is not a people that is not at this time in distress, in fear, in foreboding. Since the New Gospel of 1789 was preached under heaven, the nations have been undoing the fabric of Christendom. They have been withdrawing themselves from the unity of faith, worship, communion, and obedience to the Supreme Pastor of the Christian world. They have each gone their way. They have sought for progress, and they are falling back in the moral order of mankind; they have boasted of their civilization, and they have torn up the foundation on which it rested, and have assailed the only authority by which the civilization of Europe was created. The unrest and fear which now trouble the whole of Europe have one main cause. The nations have rebelled against the Church of God. Their state of internal disquiet, and of unsatisfied striving and craving after an unattainable progress, is described in Holy Writ: "As he that is hungry dreameth and eateth, but after he is awake is yet faint with thirst, and his soul is empty; so shall be the multitude of all the Gentiles that have fought against Mount Sion" (Isa. xxix:8).

But Leo XIII. was not dismayed, and perhaps least of all on the subject of his temporal sovereignty. As with all the great issues of his time it would seem as if no other could grapple

with it so well. The reader will remember his first allocution to the cardinals. From the very hour when he took up the burden of the pontificate he never yielded one step to the insulting policy of the Sardinian invaders. He abated not one tittle of his sovereign dignity and prerogative. He neither acknowledged their claims in the Eternal City, nor touched a penny of the appropriation made for the Pope when the Papal states were seized by Victor Emmanuel.

As a simple fact, he had published his views on this matter of the Temporal Power long before he ascended the pontifical throne. In 1860, when he was Archbishop of Perugia, the Lenten Pastoral of Cardinal Pecci included this memorable survey of the Roman question :

“Among the censurable maxims contrary to the order and to the organization of the church, that are now, with the utmost craftiness, scattered all over the world, we may, most assuredly, include those by means of which evil men are endeavoring to entice people into a fierce warfare upon the Temporal Power of the Holy See. In truth, they are, in reality, nothing more than the same maxims that the Church has already condemned in the Apostolic Constitutions of the third century, in Marsileus of Padua and John of Gand (XIV. Century,) in Wickliffe, Huss, Arnold of Brescia and other heretics. According to these maxims, we must charge errors upon the holy Pontiffs and Ecumenical Councils, which for centuries have maintained and defended this power even under the threat of the most severe punishment that the Church can inflict.

“Warning is now all the more necessary, since, on the one hand, the effort is more persistently made to make it appear that this power has nothing in common with the interests of Catholicity, and on the other, that there are many persons to be found who, either by simplicity of mind, ignorance, or weakness of character, do not even suspect the perverse aim that is hidden from sight under the veil of falsehood and of the most artful deceit. There is no question, they say, about religion ; we want

that to be respected; spiritual dominion over souls is enough for the Sovereign Pontiff, he has no need of Temporal Power; it binds the mind down to worldly cares; it is prejudicial to the Church, contrary to the Gospel, and unlawful. You have here a sample of the absurdities that are advanced and in which we hardly know which to admire most, the insult or the hypocrisy.

“We will not stop to examine the new claims raised to despoil a person holding property of everything not absolutely necessary for his living, nor what a grim joke it is to tell him that all the rest is taken from him to relieve him of the burden of the cares inherent upon all property. We will not speak of those august rights that have consecrated the oldest and the most venerable of monarchies for eleven centuries, and which, disrespected, leave the door open to the destruction of all the kingdoms and all the empires of Europe. We will not speak of the solemn robbery of these possessions with which the piety of princes and of the faithful have enriched the Roman Pontiff and Catholic society nor of the triumphs of the revolution over the most respected and most sacred authority, over the corner stone of the European edifice; nor of the painful humiliation to which it is desired to reduce the common Father of the faithful, the Supreme Head of the Catholic Church. We will pass in silence over the unfortunate character of the destruction which befell that civil royalty which has been in all time the august Atheneum of science and the fine arts; the friend of the civilization and learning of all nations; the glory of Italy, inasmuch as it secured to it that moral primacy which is as far more noble as mind is above matter; that bulwark that saved Europe from the barbarism of the West; that power which is restoring the beauties of ancient greatness, founded Christian Rome; that throne before which crowned heads of the mightiest monarchs have bowed with profound respect; before which solemn embassies of respect and submission, not only from all the courts of Europe, but even from the extremities of Japan, have presented themselves. Let us leave all this aside as well as all that



might still be said of a work that is a mass of crimes, and let us confine ourselves, beloved brethren, to noticing the close bond that unites the spoliation of the temporal domain of the Popes with the interests of Catholic doctrine, and the disastrous consequences for our holy religion that flow from it.

“It is not true that Catholics regard the Temporal Power of the Pope as a dogma. To assert this one must be possessed of all the ignorance or malice of the enemies of the Church. But it is very true, and anyone who is intelligent can clearly see that a close connection exists between the Temporal Power and the Spiritual Primacy, whether the latter be considered itself or whether the free exercise due to it be taken into consideration.

“When Jesus Christ established His Church that it might be the principle of life and the pillar of truth for the world, ransomed by Him, and to perpetuate in it the teaching office of the doctrine He brought from Heaven, He gave to the Prince of the Apostles, and through him to all his successors, the Primacy of jurisdiction over the entire body of the faithful. One would cease to be a Catholic if he denied that the Roman Pontiff is the Father and Teacher of all Christians and that it is on him, in the person of Peter, that Jesus Christ conferred the full authority of feeding, of ruling and of governing the Church. Jesus Christ willed that by this institution, thanks to the deposit of revelation confided to the Church, the truth should not disappear from the earth, but that, on the contrary, it should have there a perpetual abiding place and an infallible See, until the consummation of ages. And thus, for more than eighteen centuries, the Christian Church has existed, the Mistress of Truth and the depository of those means of sanctification and grace her Founder has left her in constituting her mistress of herself.

“It is very true that in the early ages the Sovereign Pontiffs did not owe their independence to their principality, but to martyrdom only; this was a wise design of Providence, Who wanted to show the world that the foundation and propagation of His Church was entirely the work of His hands, and depend-



ed upon no human power. So also were the Roman Pontiffs at that time subject *de facto* to lay princes; but no one can imagine for an instant in what this condition of subjection could have been legitimate *de jure*. The supreme spiritual power of the Pontificate carried with it, from its very birth, the germ of temporal power, and, in proportion as the first developed itself, the second also developed itself little by little, in time and space, following the exterior conditions occasioned by events. Such is the ordinary law that governs the development of things here below; at first they are imperceptible, and, as it were, inclosed in a germ or seed that grows little by little, according to the matter in which this germ can act or move, and finally they acquire their full development. Thus it is that man inherits from nature the use and development of reason, which, in the child, is at first so imperfect; it is also in this way that plants naturally bring forth the fruits that they do not yield during their first years. Finally, it is thus that the natural multiplication of families necessarily gives rise to towns and villages, from which springs forth that civil society, which, however, was inclosed, so to speak, in the family, as in its primitive elements. It is, then, according to the laws of nature, and in conformity with the particular attributes of the Spiritual Primacy, that the Temporal Power of the Popes has developed itself spontaneously in the times and under the circumstances indicated by God.

“Those, however, who want to rob the Sovereign Pontiff of his civil principality, want the Church, they say, to return to her infancy, to the primitive conditions of her existence, and this, too, with that wonderful difference that they want to make the proper, ordinary, and natural condition of Christianity out of what was only the primitive and initial state of that greatness for which providence had destined it, and which led its Pontiffs from the catacombs and prisons, through the bloody paths of martyrdom, to the throne of the persecuting Caesars. But let us pass from the conception of the Spiritual Primacy to its free exercise.

"How could the Head of the Church ever be free in the exercise of his spiritual primacy without finding a temporal sovereignty independent of all foreign influence? He must preserve the deposit of faith intact, he must maintain revealed truth pure and undefiled among all the faithful, who are members of that great Catholic society scattered among all the people and all the nations of the universe. It naturally follows that he must be able to communicate freely with Bishops, princes and subjects, so that his word, the echo and expression of the Divine will, may, uninterruptedly, bear succor and be announced everywhere in accordance with canonical forms. Now, only think of the Holy Father being the subject of a government and being deprived, even for a certain time, of the freedom of exercising his Apostolic ministry. And when one of his interdicts or any of his decisions happen to grate upon the ears of his sovereign, or appear contrary to his views, or to what are denominated reasons of state; then will follow threats, persecuting laws.

"The hatred of the impious for the Temporal Power proceeds from the fact that they perceive that it is a powerful aid to the religion that they have sworn to destroy. They are even so far persuaded of this truth as to fall into the opposite error, for they believe that if the support of human power were ever to fail the Head of Catholicity, and if he were to lose his throne, Catholicity itself would gradually weaken until it was entirely destroyed. 'The abolition of the Temporal Power,' wrote an impious man, 'would evidently carry with it the emancipation of minds from spiritual authority.' Frederick II. had said the same thing, before him, in a letter to Voltaire.

"But it is proclaimed still more clearly in the infernal joy manifested nowadays in all the rationalistic, impious or atheistic journals of England, France and Belgium, that hail the dawn of the day when, with the overthrow of the Pontifical Throne, they expect to witness the ruin of Catholicity. Insensates! who, after an experience of eighteen and a half centuries,

do not yet know the strength of that rock against which, according to the promises of God, the efforts of hell have always been shattered; efforts that have resulted only in new palms and renewed triumphs for the church that was built by the hand of God upon that rock. But still, dearly beloved, we can see from this how important it is for the Sovereign Pontiff to retain his civil principality. When you behold the enemy working with all his ardor, with all his powers and artifices to develop the advanced works that surround a citadel, can you be so lost to all common sense as to imagine that its defense and preservation are of no consequence?

“To delude one’s self on this point at this late day, it would be necessary to push simplicity to mere childishness. The leaders have explained it in their books, their journals, their reviews and still more clearly in their dark assemblies. ‘Our ultimate aim,’ they openly declare, ‘is that of Voltaire and of the French Revolution—the total annihilation of Catholicity and every idea of Christianity.’ ”

This is the end aimed at by the Protestant schools already opened in many towns in Italy; it is to this that all hostility against the clergy is directed; this is what it is sought to accomplish by ridding the laws, education, marriage and, finally, society from what is called theocratic tyranny. It is to this that independence, renovation, progress, as they understand it; that is, the abolition of Catholic worship, the annihilation of the religion of Jesus Christ, the destruction of faith in souls, a return to the darkness of Paganism, resolve themselves. This plan of conspiracy is by no means obscure to any one who does not refuse to open his eyes. But how is it to be carried out? It is to be carried out (listen attentively to this, dearly beloved, that you may not fall into the snares of the wicked), it is to be carried out by multiplying assurances, by making protestations, by swearing loudly that there is no desire to touch religion nor to violate it in any manner whatever.

Now, this horrible design being exposed, it is evident that

there is no longer any middle course for us; we must either stand with Christ and His Church—that is, with the Roman Pontiff, who is the Vicar of the first and Visible Head of the latter—against the enemies of our faith, or stand with those against God and His Church. It is no longer a question of politics; it is a question of conscience.

Through all the years of his imprisonment, as Leo XIII., he maintained those views enunciated as Cardinal Pecci. His life to his dying hour was a solemn protest against the occupation of Rome by destructive invaders. Yet if he found the Papacy regarded with disrespect when he began, when he died it stood forth across the world luminous as a great sun. Those who believed that robbing the Father of the Christian world would cause the destruction of the church made the supreme mistake of all time. Though shorn of his rightful inheritance, though a poor, weak prisoner in the Vatican, Leo actually extended the influence of the Papacy through all the ends of earth. Since the close of the Middle Ages there never was a Pope who came so near being a world sovereign as did he. In the autumn of 1902 the famous German Protestant church historian, Rev. Dr. Kolde, of Erlangen, published an article in the *Neue Kirchliche Zeitschrift* which contained this remarkable comment on the increasing influence of the Papacy:

“Few people, and only those who study modern facts in the light of church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for Protestants to contemplate, but it is an undeniable fact that not since the days of Innocent III. has the papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Reformation a ‘pest.’



"In other respects the church has grown phenomenally. Each year the number of those who swell the ranks of the religious orders grows by the thousands, and in the German Empire alone there are now 40,000 of these. Not since the days of the Reformation have these orders, especially the Jesuits, developed the strength they evince in our days. The Catholics control the parliaments and they make our laws, and in countries like Germany, where state and church are united, they even pass the laws regulating the affairs of the Protestant Church. With every day the principle is gaining more and more ground that it is not ability and efficiency but the attitude toward the Catholic Church that opens the way for candidates to positions in the state service. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican; and, what is more remarkable, that which the ambitious Innocent III. failed to attain, and that against which even Catholic princes and bishops have constantly protested, namely, the assigning of the position of judge on international difficulties to the Pope—this has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a political power on an equal footing with other powers by sending an ambassador to the Vatican."

Does not this stimulate like a draught of rare wine? Dr. Kolde is not a Catholic, but he has a world-eye. He sees the advance of the Great Church of God in spite of all the opposing forces of earth. In conclusion, the famous German remarks: "Humanly speaking, the Catholic Church is destined to achieve still more notable conquests in the twentieth century." Believing this analysis true, and beholding the efforts of the Church to bring justice to the age, may we not hopefully look forward to a splendid uplift of civilization before the century closes? The Catholic Church is the only force now on earth that can solve some of the problems now pressing for solution.

## CHAPTER XV

### *The Pope as Defender of Christian Marriage*

THE WORK OF OTHER POPES—THE WORK OF LEO XIII.—NECESSITY OF ACTION IN ITALY—EFFECT OF ANTI-CHRISTIAN TEACHINGS VISIBLE—REMONSTRANCE SENT PIEDMONTESE GOVERNMENT IN 1860—LETTER OF CARDINAL PECCI TO THE KING—DECLARATION OF 1878—THE STATE SEEKS DESTRUCTION OF CHRISTIAN MARRIAGE—FIERCE STRUGGLE AGAINST PROPOSED DIVORCE LAWS IN ITALY—CATHOLIC AGITATION WINS.

ALL the Popes, of course, have defended Christian marriage. Some have lived in periods in which it was perilous to do so, and others at times in which doing so was easy. The world knows that England was lost to the faith because one Pope would not bend to the will of a King who desired to put away his lawful wife. Yet, while he lived, the burden of Leo was scarcely less onerous than that borne by several of his predecessors who lived in more stormy times. We do not here speak of his relations with the church around the world. It is a striking fact that much of his ardent labor in preserving the Christian family was needed in his native land.

If we ask why this is so, the answer is found in the fact that the revolution of which Garibaldi was the animating spirit, was, in the highest degree, anti-religious. It had its base in irreligion, and the edifice reared was worthy of such builders as Cavour, Mazzini and others. Today people in America wonder why so many Italians are without religion. Could they look back to the cause they would not be surprised. Secret societies honeycombed the entire Italian limits, and spread abroad a



A BUSY PILGRIMAGE MORNING AT ST. PETER'S, ROME,  
IN THE JUBILEE YEAR.





literature that was moral poison. Atheism was advocated openly; libertinism was inculcated as a virtue. The effect on the people is made evident by the remonstrance sent to the Piedmontese government by the Archbishops and Bishops of the marches on November 21, 1860. Here are a few extracts which define conditions which produced those of the present:

"Our hearts, cruelly wounded and torn, are filled with grief and desolation by the thought of the spiritual ruin which threatens our children, our flocks, purchased by the blood of the Lamb without spot. Nevertheless, after all contradictions, the trials, the obstacles we have had to encounter, not one spark of charity, of zeal, of pastoral and fatherly solicitude has been quenched in our souls—we solemnly affirm it, with our anointed hands on our hearts; and, with the help of God's grace, these sentiments shall never depart from us through fault of ours.

"We scarcely believe our own eyes or the testimony of our own ears when we see or hear of the excesses, the abominations, the disorders witnessed in the chief cities of our respective dioceses, to the shame and horror of the beholders, to the great detriment of religion, of decency, of public morality, since the ordinances against which we protest deprive us of all power to protect religion and morality or to repress the prevailing crimes and licentiousness.

"The public sale, at nominal prices, of mutilated translations of the Bible, of pamphlets of every description, saturated with pestilential errors or infamous obscenities, is permitted in the cities which, a few months ago, had never heard of these scandalous productions. \* \* \* The impunity with which the most horrible blasphemies are uttered in public, and the worse utterance of expressions and sentiments that breathe a hellish wickedness; the exposition, the sale in public, and the diffusion of statuettes, pictures and engravings which brutally outrage piety, purity, the commonest decency; the representation in our city theaters of pieces and scenes in which are turned into ridicule the church, Christ's immaculate Spouse, the Vicar

of Christ, the ministers of religion and everything which piety and faith hold to be most dear; in fine, the fearful licentiousness of public manners, the odious devices resorted to for perverting the innocent and the young, the evident wish and aim to make immorality, obscenity, uncleanness triumph among all classes—such are, your Excellency, the rapid and faint outlines of the scandalous state of things created in the Marches by the legislation and discipline so precipitately imposed on them by the Sardinian Government.

“We appeal to your Excellency—could we remain silent and indifferent spectators of this immense calamity without violating our most sacred duty?”

At that time Leo XIII. was Cardinal Archbishop of Perugia. Fully aware of the persecution of Cardinal de Angelis, Archbishop of Fermo, he resolved to lift his own voice in behalf of Christian Social Order, whatever the result might be. He regarded the widespread assault as being equally against God, his native land and humanity. He organized the Archbishops and Bishops of Umbria into a solid phalanx against the approaching hosts of Liberalism. Already marriage had been laicized by the Government. It was now regarded merely a civil contract, independent of the laws of the church. Priests were forbidden to keep parish registers. Municipal officers only were allowed to have charge of records of births, deaths and marriages. The Umbrian hierarchy remonstrated in a strong declaration made to the Masonic Government officials, but Cardinal Pecci went further. In a vigorous letter to the King he dared his fate in the following noble communication:

“Sire, the extraordinary anomaly of civil marriage imposed on the populations of Umbria by a decree of the Sardinian Commissary, the Marquis Pepoli, dated October 31, 1860, was not then fully understood and appreciated in its entire reach and consequences. The Umbrian hierarchy, after witnessing for more than a year a lamentable succession of sacrilegious usurpations and shameful acts, could have drawn from these

alone a sufficient reason for mourning and trembling for the fate of their people. They did not delay to raise their voices in deploring it, and in the joint protest sent to the Government in December, 1860, they denounced the innovation as one of the most baneful among the many carried out to the detriment of religion and the sacred rights of the church.

"Enlightened, moreover, by the guilty results of this deplorable change, the Bishops, after an experience of several months, have published lately a doctrinal 'Declaration,' in which the innovation is submitted to examination, its irreligious character is laid bare and the capital points of its discordance with Catholic doctrine are placed in evidence.

"Your Majesty will permit me to place in your hands a copy of this 'Declaration,' for it is exceedingly important that you should know and see in its full light an act of such serious consequence, done by the caprice of an extraordinary official, who came hither after the military occupation of these provinces to make laws in your royal name. It is an act which still acts out its effects, corrupting consciences and the public morality; it now requires a remedy, which can only come from the power from which it emanates.

"Your Majesty must bear with me if I, who, though the last in merit among my venerable colleagues, am bound by stricter ties to the Catholic cause and the Holy Roman Church, the universal teacher and guardian of the Divine rights, do now endeavor to place briefly beneath your eyes the inconsistency and deformity of this anomaly, considered in its civil and religious bearings. \* \* \*

" \* \* \* As to its religious aspect, which is the most important, your Majesty needs only, in order to weigh well the gravity of this act, to remember what you witnessed yourself in 1851 and 1852 while the projected law of civil marriage was discussed in the Piedmontese Chambers.

"If your Majesty will now only take the trouble to read calmly the few pages of our 'Declaration,' you will feel certain

that this projected law, which it is pretended is a boon to Umbria, is of this (anti-Christian) character. \* \* \* This is shown by the fundamental conception of the law itself, which is based on the theory of the separability of the contract from the sacrament. By dissociating marriage from every religious element it is given features of a merely human character. And by overlooking the Divine institution and economy which regulate marriage in its very essence, the law takes upon itself exclusively to arrange what is most intimate in the matter, as it regulates only an ordinary transaction of civil origin and competence.

"This anti-Christian character is shown by the source itself from which the law derives. For it must either come from Pagan naturalism, which knew nothing of the fact that God had raised the matrimonial union as belonging to Christian dogma, or, again, from the systematic unbelief of our modern Socialists, who aim at overturning from the foundations the entire social and religious orders.

"This character is also shown by the motives on which the law is based, which are not only futile and insufficient, when there is question of justifying an act of this moment, but reveal a purpose sadly out of accord with Catholic doctrine.

"They pretend to assert thereby the fulness of the state jurisdiction, and, under the cloak of 'civilization' and 'progress,' to set about transforming God's own work; they command men's consciences to accommodate themselves to a factitious tie which Christian doctrine declares to be illicit and most criminal apart from the sacrament.

"With treacherous phrases about liberty of conscience and separation of the state from the church, it takes advantage to weaken the bonds of religion, to accredit indifferentism and to please the heretic and the unbeliever by a fashion of marriage suited to their minds.

"Under the specious and lying color of abuses and restraints it censures the venerated rules of Christian jurisprudence, the



wise discipline of the church, confirmed by the decree of councils and by the uninterrupted practice of so many ages.

"Therefore it was that Pius IX., writing to your Majesty on this projected law, concluded his letter with these memorable words:

" 'We wrote to your Majesty that the law is not Catholic; and if the law is not Catholic, the clergy are obliged to tell the people so, even at the risk of incurring the threatened penalties. Your Majesty, we also speak to you in the name of Jesus Christ, whose Vicar we are, how unworthy soever; and we say to you in His name, Do not sanction this law, which is pregnant with a thousand disorders. \* \* \* We give ourselves up willingly to the hope of seeing you support the rights of the church, protect her ministers and free her people from the peril of being subjected to certain laws which bear on their face the decay of religion and of the morality of nations. \* \* \* '

"As to the consequences of this law, \* \* \* cases of legal concubinage frequently come to our notice, to our grief and the ruin of souls; and it is supremely painful to reflect that the more easily such things happen, the more difficult it is to repair the evil, on account of the condition of state bondage and interdiction to which the priestly ministry is condemned in our day. For it is the law itself which frequently causes and authorizes such things. \* \* \*

"Have we not seen the abuse and prevarication of legal might carried to the point of compelling the parish priests, under threat of fine and imprisonment, to bestow their sacred offices by giving the sacramental consecration to the marriage immediately after the civil ceremony, without taking any account whatever of the forms and discipline of the church?

"Have we not seen the officials use a studious or inconsiderate precipitancy in admitting parties to the civil ceremony and then, having discovered thereafter impediments which nullified the contract, have they not displayed a careless connivance in tolerating that the incestuous couples, so ill-united, even with

respect to the civil act, should continue together in their unlawful intercourse?

"Have we not also seen attempts made to subject the administration of the sacraments and the direction of men's consciences to the official censure and the dictation of the state?

"These are dreadful facts, of which I speak of my own certain knowledge!

"Assuredly a law of this kind, and bearing such pernicious fruits, is not a Catholic law. The natural dictates of moral honesty are offended by it, and, in the long run, it must end in degrading Christian society and cause that 'religious and moral decadence' which our enlightened Pontiff deplored in predicting it to your Majesty. \* \* \*

"If this law, therefore, which is so manifestly anti-Catholic, comes to be promulgated in your royal name, and by a Governor sent by royal ordinance to rule these Pontifical provinces, the Catholic hierarchy has an evident right to expect that your Majesty will apply a remedy to the grievance and to press you to repair it.

" \* \* \* There is only question here to insist on the observance of the rule that a delegate is inferior to the power which delegates him, and that all acts are void of juridical validity which the delegator had neither the right nor the intention to perform or to commission his subordinate to do.

"Let your Majesty do this act of justice to the Catholic religion, the only true religion, the only one acknowledged as such, and the only one professed in all Italy. Have Christian marriage restored speedily to its religious liberty and its superhuman grandeur. Let the annoying exceptions cease which are so grievous a burden to the conscience of our people, and suppress that heterodox innovation which, by desecrating an august sacrament, vitiates in their principle the domestic and social relations and is a great danger to the purity of faith and morals."

To this eloquent appeal we do not fear to add the conclusion

of the united remonstrance of the Archbishops and Bishops of Umbria, also the work of the same well inspired hand. Statesmen and churchmen in America, warned by the fatal facilities of our divorce laws, will do well to read and ponder these pregnant considerations :

“After these considerations our conscience cannot rest satisfied, nor can zeal which we are bound to cherish for the Catholic cause and for the well-being of Christianity in our midst, if we did not make our words, with evangelical freedom, reach the ears of those who have bestowed their labors in this reform, or who are to give it their care and support. It is still but a project. God grant that the truth, shining forth in its full light, may penetrate and convince every mind before such reform is sanctioned !

“We say, therefore :

“A civil reform regarding marriage which takes on itself, as does the present project, to regulate the validity of matrimony in a manner quite independent of and differing from the dictates of religion, necessarily involves a violation of Catholic dogma, an oppression of the Catholic conscience.

“The sanctity (*l'onesta*) and force of the conjugal tie, in the estimation of Christians, are based on the law of nature and that of the Gospel, not on the formulas of the civil law. This is a truth of the Divine, the absolute order, from which the church can never depart ; and the conscience of the Catholic people can never be convinced of the contrary. It is not a matter of discipline, about which transaction might be made, nor a question of form, about which one may lawfully disagree.

“Under pretext of claiming its own rights (*rivendicazione*), the state in our day is compelled to repudiate this dogmatic principle, to turn its back on its own traditions and to violate the conscience of its subjects.

“Can a reform of this character ever be reconciled with the profession of the Catholic faith, of which the whole nation is so proud ? Can a wise policy ever consent to accept an institution

so hostile to the dominant religion and to the prevailing belief—an institution which, discussed formerly in the Piedmontese Chambers, had there so unhappy an issue, and which elsewhere turned out to be a source of miserable troubles, contentions and corruption?

“The state has its own duties with regard to marriage, but these only concern the external bearings of marriage connecting it with the civil society. The church does not pretend to an exclusive fulness of jurisdiction, confining her claim to what God has committed to her as her indefeasible right in her nature as the minister of His religion and the ruler of man in his relations with the Godhead—that is, the validity of the marriage tie, which belongs to the spiritual and Divine order.

“ \* \* \* Does the state wish to co-operate in preserving from the abuses of individual licentiousness the purity or legitimacy of marriage? There is a way of doing so without invading others’ rights. Let it combine with the church that precious and sadly needed harmony of action which arranges and secures so admirably the social and religious interests of a nation; let it show itself to be an ally, not an arbitrary master; let it accept and sanction the sacred laws of the church, impose their observance on its subjects, even in externals, and it will thus infallibly attain its true purpose. \* \* \*

“But let the state beware, and we beg it to beware, of putting thorns and fetters on the Catholic conscience, and of putting itself as a teacher in the place of the church, the Divine and only guide from whom Catholics obtain the rules of morality and justice.”

Is not here clearly discernible the hand that shaped the now world-famous encyclical against Socialism, Communism and Nihilism in 1878? Eighteen years had elapsed. As Cardinal Pecci his life had been full of storm; he had fought and won battles; and yet the indomitable will was there; the unyielding resolve to dare and do for God’s sake and truth’s sake. Not for centuries has God sent a clearer thinker to earth than He



sent in Leo XIII., and to the faculty of seeing was added the faculty of doing. Throughout life his dominant idea was that the Christian family must be preserved for God or the state must perish and religion perish out of the world. So early as 1878 he saw, as Cardinal Casanas, of Barcelona, Spain, later saw and recorded, that a vast conspiracy against existing social order obtains around the earth, seeking to usher in the reign of Anti-Christ. In a mighty pastoral published in December, 1901, the great Spanish Cardinal, after analysis, laid down the proposition that the Socialist program is essentially the program of Masonism—that both seek to make the state all—that both seek to abolish Christian marriage—that both are scheming to introduce a system of pure naturalism such as the world has never seen before. Somewhere, he asserted, a nexus exists, and in proof he presented the startling fact that all, or nearly all, the great leaders of Socialism are also Masons. However true this may be, it is certain that Leo XIII. saw the universal Kulturkampf against the Christian family and Christian social order twenty-three years before.

Addressing the Archbishops and Bishops of the world, he declared, pretty much as he did at the time of his stern conflict in Perugia, eighteen years earlier:

“You will easily understand, venerable brothers, that we are speaking of that class of men who, under various and strange names, are known as Socialists, Communists or Nihilists, and who, spread over the globe and bound together closely by a criminal bond, no longer seek the friendly shelter of the secret conventicles, but come forth boldly into the daylight and seek to carry out their long-cherished purpose of subverting civil society to its foundations.

“These are the men who, as the word of God attests, ‘defile the flesh, and despise dominion, and blaspheme majesty.’ They spare nothing, leave nothing untouched of all that Divine and human laws have devised in their wisdom for the protection and adornment of life. The highest powers, to which, as the

apostle teaches, every living soul should be subject, and which hold of God the right to command, they refuse to obey, and preach a perfect equality of all men, both with regard to their rights and to their duties.

"They profane the natural union of husband and wife, which even barbarous tribes hold to be sacred, and as to the marriage bond, which is the chief foundation of domestic society, they either weaken it or make of it the plaything of passion.

"Then, carried away by the greed of actual wealth, which 'is the root of all evils, which some coveting have erred from the faith,' they deny the right to hold property sanctioned by the law of nature; and by a savage audacity, under the pretext of providing for the needs and desires of all mankind, they aim at dispossessing people of all that they have lawfully inherited or gained by their talents or industry, or hoarded from their savings. These monstrous opinions they proclaim in their meetings, teach in their pamphlets and spread through a host of organs in the press. From all these lessons such hatred sprang up among the seditious crowd against the majesty and authority of rulers that criminal traitors, impatient of all control, have several times within a brief interval made impious attempts on the lives of heads of states."

This, however, is only a tithe of the strong Pope's activity in behalf of the Christian family. A volume could be written on the subject. Mark his long, long struggle against the passage of a divorce law in Italy. Note his letters urging the Italian hierarchy to war against it to the knife. And consider the result. In 1902 a storm of protests went up to the Government and forced the bill to be abandoned and the Ministry to fall. The proposal of the King, in the fall of the year, to revive the bill brought five million written protests to Rome before January 1, 1903. And in his profound encyclical to the rulers of nations, how earnestly he advocates the rights of the family.

## CHAPTER XVI

### *The Pope and Peace*

THE POPES AS PEACEMAKERS—THE INFLUENCE OF THE PAPACY IN REPRESSING STRIFE—TRIBUTE OF PROTESTANT HISTORIANS—STRIKING REMARK OF VOLTAIRE—SUGGESTION OF RUSSIAN MINISTER IN 1820—LEO XIII. AND CAROLINE ISLAND QUESTION—VARIOUS ARBITRATIONS—LETTER OF QUEEN OF HOLLAND TO LEO XIII. AND POPE'S ANSWER—THE HAGUE PEACE CONFERENCE—THE HAND OF ITALY—THE PAPAL ALLOCUTION.

WHATEVER may be the opinion of the ignorant with regard to the Papacy, it is certain that the profoundest historians of the earth admit that the influence of the Popes has always made for peace. During the last four centuries scholarly Protestant writers of wide renown frankly have granted this true. Here and there those exist who bring severe charges against Julius II., but recent scholarship has shown that those charges are based on misleading testimony, and already protestant writers of the better class are becoming less harsh. The discovery of fresh evidence has thrown a brighter light on this Pope's career.

But the Papacy as a whole has invariably made for peace from the days of Constantine down to the time of Leo XIII. The historian, Ancillon, who wrote in the early part of the last century, was a Protestant, yet he had the courage to say in his "Tableau des Revolutions en Systems Politique de l'Europe," that "During the Middle Ages, when there was no social order, the Papacy alone, perhaps, saved Europe from total barbarism. It created bonds of connection between the most distant nations; it was a common centre, a rallying-point for isolated states. It was a supreme tribunal established in the

midst of universal anarchy, and its decrees were sometimes as respectable as they were respected. It presented and arrested the despotism of the emperors, compensated for the lack of equilibrium and diminished the consequences of the feudal system."

This was a Prussian speaking. Guizot, the French Calvinist, in his "Civilization in Europe," says it is a well-known fact that invariably "the Church struggled against the employment of force and devoted itself to introducing into society a greater degree of order and gentleness." Equally remarkable was the comment of Voltaire (*Essais*, II., Chapter IX.) in stating what modern civilization has lost by not having a central power to adjust differences. "The interest of the human race," he declares, "demands a check to restrain sovereigns and to protect the lives of the people. This check of religion could by universal agreement have been in the hands of the Popes. Now men are reduced to have for their defence only the laws and morals of their country—laws often despised; morals often depraved." Leibnitz, the great German Protestant philosopher, pays a still higher tribute to the Papacy as an instrument of peace when writing on the necessity of creating a peace tribunal. "My idea," he states, "would be to establish, aye, even in Rome, a tribunal (to decide controversies between sovereigns), and to make the Pope its president, as he really in former ages figured as judge between Christian princes. But ecclesiastics should, at the same time, resume their ancient authority, and an interdict or an excommunication should make kings and kingdoms tremble as in the days of Nicholas I. or Gregory VII."

This great man, rising above everything like narrow sectarian views, and having in mind only the general welfare of Christendom, and, through Christendom, the interest and progress in true civilization of the entire human race, thus speaks of the exercise of the Papal supremacy over Christian peoples and their rulers:

"Thus Christ reigns, conquers, commands, since history



shows that most of the Western nations have with earnest piety submitted themselves to the church. Nor do I dispute whether or not these things are of Divine right. It is clear that they were done with unanimous consent, that they could be done with perfect propriety, and that they are not opposed to the common welfare of Christendom. For it not infrequently happens that the care and salvation of souls are identified with the common good."

In 1855 Dr. Heffter, an illustrious German jurisconsult and member of the Supreme Court of Justice at Berlin, could write as follows:

"In the Middle Ages the noblest and worthiest temporal duty of the Common Head of the Catholic Church was the exercise of an authority of reconciliation among the powers of Europe, an authority that he might well be clothed with again in the interests of peace."

The Popes have never abandoned this holy privilege, won by so many centuries of exercise. Pius IX. rightly proclaimed it in his encyclical of December 8, 1864. Thoughtful Protestants have welcomed the hope of its reintroduction into the politico-social life of Europe. On the eve of the Vatican Council, Dr. David Urquhart wrote a now famous letter to Pius IX., imploring him to re-establish on earth the "Law of Nations," that only he could put into general use, by reason of his royal dignity, his antique lineage, his venerable seat of authority, and the very tongue which he habitually uses. In 1872 Lord Robert Montagu, in his learned work, "Arbitration Instead of War," proposed the papal tribunal as the proper one for the unhappy quarrels that usually result in war. The Seventh General Peace Congress at Budapest (1896) recognized the untiring efforts of the Papacy to preserve peace. Is it not strange to find in common accord on this subject the minister of the world's greatest autocracy and a chief of anarchists? Towards the end of 1820, at the Fifth Conference of the International Congress, gathered at Troppau, Prince Metternich called the attention of the min-

isters of France and England to the fact that the Cabinets of Austria, Prussia and Russia were inclined to accept the Holy Father as mediator for the pacification of Italy and Europe. On December 11 the Russian Minister added, in the name of his sovereign: "We can see but one authority capable of interposing itself between the powers; that is the authority of the Holy Father. \* \* \* By fulfilling his august mission as mediator the Pope would exercise worthily his ministry of indulgence and concord, with the general purpose of forestalling or diminishing for all Europe the disasters of war." On this occasion both the Emperor of Russia and the Emperor of Austria begged Pius VII. to undertake the office.

In the case of Leo XIII. those appeals were not spoken into unsympathetic ears. The Vicar of the Prince of Peace, his voice was always in favor of peace on earth. Scarcely an encyclical came from his pen that he did not urge the rulers of nations to justice and peace. It was this which prompted him to accept the settlement of the dispute between Germany and Spain with regard to possession of the Caroline Islands. In 1885 the two powers were on the verge of war—a conflict which probably would have involved half of Europe. No one believed the struggle would be averted a month. Suddenly it was suggested that the Pope be made arbitrator. On the 24th of September it was announced that the Pope had accepted the mission. The result is thus graphically summed by an able writer:

"Leo XIII. knew and felt the responsibility thus cast upon him. He was fully alive to the necessity of putting a speedy termination to a crisis which, in Spain at least, was of the most intense acuteness. He deputed to a commission of Cardinals, the most eminent jurists and diplomatists in the Sacred College, the examination of the double question of fact and international law involved in the case, with directions to use the utmost diligence in investigating and reporting.

"In less than a month, on October 22, Cardinal Jacobini sent to the Cabinets of Madrid and Berlin the Pope's decision,

which consisted in four points on which both governments were to agree—the fact of Spain's ancient discovery of the Carolinas and of their occupation by her being laid down as one ground for conciliation, and the liberty of Germans in the archipelago to occupy land, develop agriculture, cultivate industry and commerce on a footing of equality with Spanish subjects being also guaranteed, together with a naval station for Germany and perfect freedom of navigation throughout the archipelago.

“Thus Spanish sovereignty and German interests were safeguarded by the terms proposed from the Vatican. It was an admirable decision; it gave satisfaction in both countries to governments and peoples, and all danger of war was averted.”

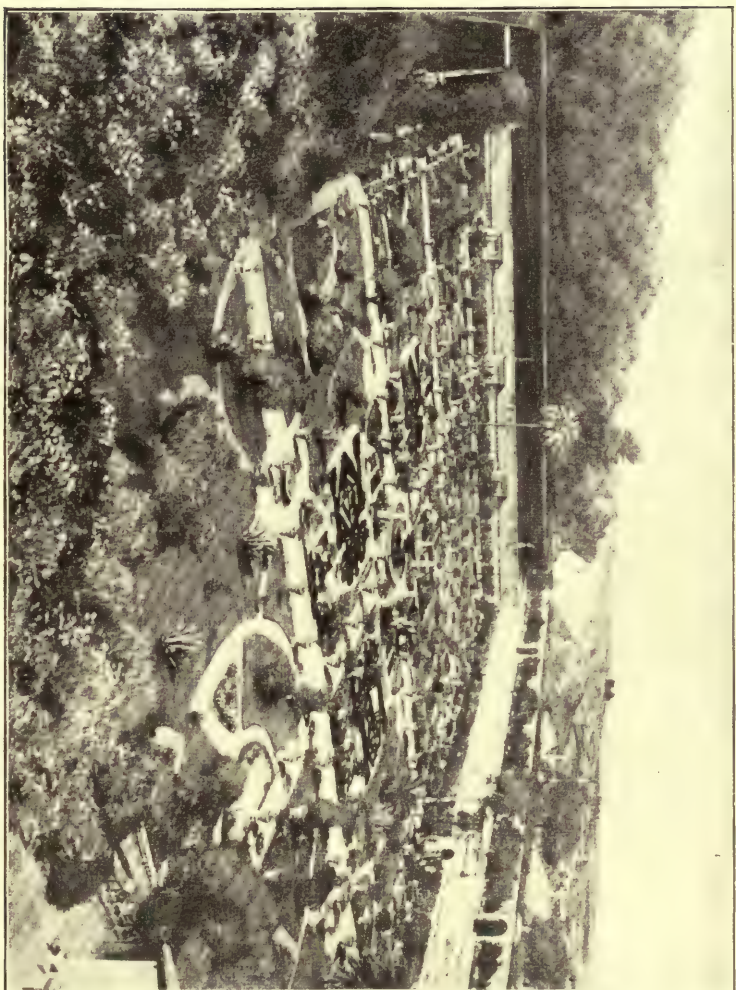
This is only one incident of many. Time and again during his reign did the great Pope stretch forth his hand over the troubled waters and cause destructive storms to vanish. It was he who brought about peace between Hayti and San Salvador, between Chili and Argentina, between Peru and Brazil, and indirectly between Turkey and Greece. His letter to the Czar asking Russia to intervene and put an end to the destruction of the heroic Greeks has not yet been forgotten. Nor can the world ever forget the part taken by the illustrious Leo in securing the liberty of the thousands of Italian captives held by Menelik in Abyssinia after the terrible massacre of Adowa. In vain did Italy petition for their return; in vain did she threaten. Menelik knew that her fangs were drawn. A Christian Abyssinian King, he stood immovable, pitiless, as was Italy when she sent forth her army to seize his territory—the property of Abyssinian rulers for more than two thousand years. But when the Pope was moved to pity for his captive countrymen and sent a messenger appealing in the name of Christ, the case was different. The heart of the Christian monarch melted. The great Leo had appealed to him and he could not resist. He freed the captive thousands and sent gifts to the Vicar of Christ and a letter remarkable for its filial spirit. Thus the great Pontiff, himself a prisoner, a poor, weak and

by many a despised old man, was the means of freeing thousands out of prison in a distant land. His voice was more potent than that of those who held him in thrall—his pen more effective than all the cannon of the fragment called United Italy. Was not this a deed of the highest nobility? Ought it not have moved his own captors to liberate him?

There is scarcely space for more than a mere reference to another effort of the great Pope to bring about peace, in another instance. While Spain and the United States paused at the threshold of one of those most epoch-making wars of modern times, the Pope personally appealed to the Queen Regent of Spain to grant just concessions to Cuba, thereby averting war between the two nations. The Queen heard and acted, and had not some influence, as yet indeterminate, intervened, it is certain that history would have no record of the great conflict on her blood-stained pages. There is evidence at Washington and Madrid alike going to show that Leo XIII. urged arbitration; that the President of the United States had her proposition in his hands when he declared war, probably against his will, and that in appealing for peace the Holy Father had only the best interests of both nations at heart. The future will make this chapter very plain.

But it may be asked why, if Leo XIII. was so ardent an advocate of peace, that he was not represented at The Hague International Peace Conference. The answer is not difficult to find. It was he who long before suggested it. It was he who encouraged the Czar, and the latter acted upon Leo's suggestion. Yet when the Czar urged the attendance of the Holy Father, through his representative, Italy protested. The Czar strove to remove the objection, but Humbert's Government was obdurate. It is not true that Leo was jealous of the Czar's activity, as is often asserted by secular prints in this country. We give here the letter of the Queen of Holland asking his moral support of the peace movement, and the Holy Father's generous reply to the same. Both letters were read at the last session of the Confer-





A DELIGHTFUL CORNER IN THE POPE'S GARDEN.



ence and form a unique incident in history—the correspondence of the Head of the Catholic Church and the Protestant Queen of a Protestant country. The Queen's letter read as follows:

“Most August Pontiff: Your Holiness, whose eloquent voice has always been raised with such authority in favor of peace, having quite recently, in your allocution of the 11th of April last, expressed those generous sentiments—more especially in regard to the relations among peoples—I considered it my duty to inform you that, at the request and upon the initiative of his Majesty the Emperor of all the Russias, I have called together, for the 18th of this month, a Conference at The Hague, which shall be charged with seeking the proper means of diminishing the present crushing military charges and to prevent war, if possible, or at least to mitigate its effects.

“I am sure that your Holiness will look with sympathy upon the meeting of this Conference, and I shall be very happy if, in expressing to me the assurance of that distinguished sympathy, you would kindly give me your valuable moral support to the great work which shall be wrought out at my capital, according to the noble plans of the magnanimous Emperor of all the Russias.

“I seize with alacrity upon the present occasion, Most August Pontiff, to renew to your Holiness the assurance of my high esteem and of my personal devotion.

(Signed)

“WILHELMINA.

“Hausbaden, 7th of May, 1889.”

Reply of Pope Leo XIII. to Queen Wilhelmina:

“Your Majesty: We cannot but find agreeable the letter by which your Majesty, in announcing to us the meeting of the Conference for Peace in your capital, did us the courtesy to request our moral support for that assembly. We hasten to express our keen sympathy for the august initiator of the Conference and for your Majesty, who extended to it such spon-

taneous and noble hospitality, and for the eminently moral and beneficent object toward which the labors already begun are tending.

"We consider that it comes especially within our province not only to lend our moral support to such enterprises, but to co-operate actively in them, for the object in question is supremely noble in its nature and intimately bound up with our August Ministry, which, through the Divine founder of the church, and in virtue of traditions of many secular instances, has been invested with the highest possible mission—that of being a mediator of peace. In fact, the authority of the Supreme Pontiff goes beyond the boundary of nations; it embraces all peoples, to the end of federating them in the true peace of the gospel. His action to promote the general good of humanity rises above the special interests which the chiefs of the various states have in view, and, better than any one else, his authority knows how to incline toward concord peoples of divers nature and character. History itself bears witness to all that has been done, by the influence of our predecessors, to soften the inexorable laws of war, to arrest bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations, to vindicate courageously the rights of the weak against the pretensions of the strong. Even unto us, notwithstanding the abnormal condition to which we are at present reduced, it has been given to put an end to grave differences between great nations such as Germany and Spain, and this very day we hope to be able soon to establish concord between two nations of South America which have submitted their controversy to our arbitration.

"In spite of obstacles which may arise, we shall continue, since it rests with us to fulfill that traditional mission, without seeking any other object than the public weal, without envying any glory but that of serving the sacred cause of Christian civilization.



"We beg your Majesty to accept the expression of our great esteem and our best wishes for your prosperity and that of your kingdom.

"From the Vatican, the 29th of May, 1899.

(Signed)

"LEO P. P. XIII."

This shows the generosity of the Great White Shepherd. It shows, too, that the Dutch Queen was aware of the Pope's oft-expressed desire for peace. She refers to his initiative in her letter. Italy alone was to blame. It was she who deprived him of representation at the very tribunal he had suggested. A vigorous American writer has well said on this subject:

"It was, therefore, with a sad justice that the Holy Father could say in his allocution of December 14, 1899, that only one power protested against his presence at the Peace Conference, although its originators desired the aid of his authority and public opinion was favorable to its representation. The protesting voice came from those who, by their violent conquest of Rome, had brought the Supreme Head of the Church within their irresponsible power. 'What have we not to fear from such men when they do not hesitate to violate before all Europe the sanctity of those rights and duties which pertain naturally to the Apostolic Office?'

"The Holy Father had a positive judicial right to be represented at The Hague. He is not yet a mediatized sovereign. He has never accepted the Law of Guarantees. 'Quis custodiet custodes?' He has never ceased to protest, from the venerable burg that is still left to him, that he suffers violence and is not free. Within those limits he still exercises every attribute of sovereignty, receives ambassadors and sends out his own with equal authority and dignity. In Catholic countries they are still recognized as deans of the diplomatic corps, and why not? The very art and spirit of tactful diplomacy, which Dr. Holls calls 'the flower of all human culture,' was learned by the world from the legates and nuncios of the Pope. He makes conven-

tions and treaties known as concordats, and even modern jurisprudence recognizes them as synallagmatic and of an international character. If the diplomacy of the Middle Ages was not patterned after the famous Byzantine Embassy to Attila, it was because men learned to see in the Papal Legate the apostolic figure of St. Peter. In his great basilica at Rome the traveler or pilgrim may yet see the magnificent bas-relief of Algardi, in which the first Leo is sculptured in the act of opening the history of all Christian diplomacy by his personal appeal to Attila, the Chief of Barbarism, an appeal that was heard and heeded by the latter through respect for the religious character of the Chief of Christendom.

"The Vatican is yet a miniature state. The Pope is still a legislator, still executes his laws and attaches to their violation recognized sanctions. He has reorganized his tribunals within its limits, and in its halls emperors and kings still find it for their interest to visit him and confer with him. These are not the days when one could hope to see the splendid mediæval ceremonial that was unrolled from the steps of old St. Peter's to the High Altar, that rose above the bones of the Apostle and Martyr of Jesus Christ. It had its formative effect upon the plastic minds and hearts of the mediæval peoples. But the essence of this institution still lives—the need of an authoritative conciliator within nations and between them. The violent occupation of Rome, the ridiculous plebiscite that followed it, have not affected the nature of the office, the range of duties, the sanctity of the privileges of the Apostolic See. These things do not fall beneath the action of any prescription, however old. The outside world may know that neither Leo XIII. nor any of his successors will dream of giving them up by any formal and voluntary act, in order to sink to the comfortable ease of a court chaplain of the King and Queen of Italy, an object at once of suspicion and mistrust to French, German, English, Irish, American and other Catholics. Cannot the Pope look out upon the field of history and see what has become,

under such a gilded protectorate, of the liberties of the old, venerable and meritorious sees of Constantinople, Moscow, Canterbury, once the mouthpieces of a rugged apostolic liberty, now mere memories or sign-posts for the historians of the church? It is an error to think that the tenacity of Leo XIII. is only an old man's stubbornness. The Peace Conference at the Hague is proof that there is an impasse between the Holy See and the present Government of the House of Savoy."

## CHAPTER XVII

### *Leo XIII and Labor*

LEO A MAKER OF HISTORY—THE ENCYCLICAL AGAINST SOCIALISM—THE ENCYCLICAL ON THE CONDITION OF LABOR—MAN'S RIGHT TO OWN PROPERTY AFFIRMED—RELATIONS OF EMPLOYER AND EMPLOYED—THE SOCIALIST DEMAND AGAIN AFFIRMED—ABLEST PRONOUNCEMENT OF THE AGE—OPINIONS OF SECULAR PRESS ON THE ENCYCLICAL—TRIBUTES OF SOCIALISTS IN FRANCE AND GERMANY—REMARKABLE DECLARATION OF GREAT SOCIALIST DAILY—SOME PRACTICAL RESULTS.

THERE are men who make history and there are documents that make civilization. Leo XIII. was one of the greatest makers of history that the Nineteenth century knew. He was more. Generations hence it will be said of him that he was one of the greatest builders of civilization his age produced. It is a matter of simple truth to say that no statesman of his day exerted as powerful an influence on the age, and it is certain no thinker of the century just closed did so much to restore right social order for the future. During life Pope Leo XIII. was often classed with Gladstone and Bismarck; yet he was greater than they. They were at best, solicitious only for the welfare of single nations. Leo XIII. struggled to bring about the uplift of all nations. No man of his age strove so earnestly to make universal justice prevail. More spiritual than Gladstone, more farseeing than Bismarck, more philosophical than both combined, after ages will show that in the work of preserving social order he was the greatest force the Nineteenth century produced.

A proof of this may be found in the now world-famous en-



cyclical, "On the Condition of Labor." Officially styled the encyclical *Rerum Noverum*, obviously it had its base in that vigorous pronouncement against Socialism, Communism and Nihilism issued December 28, 1878. The encyclical on labor was issued May 15, 1891, but in reality it must be regarded as a supplement to the former. This is true because political agitators of that day had almost inextricably bound the social question and the question of labor together. In the former Leo had insisted that it was the duty of all who had authority or wealth to make better the condition of those who toil. It was their duty, he asserted, to see that the laborer should have his proper wages. In the latter he insisted even more urgently that justice ought to be done. In the first he warned against the acceptance of false ideals, which, put in operation, would bring about the destruction of Christian faith, the Christian home and that civilization which grew out of Christianity; yet urged at the same time that evils existed which ought to be rooted out. In the latter he showed rulers and employers and those employed how they could be changed without injury to the existing system. The tone of the encyclical was one of sympathy for the oppressed. "Some remedy," he urged, "must be found, and found quickly, for the misery and wretchedness pressing so heavily and so unjustly, even at this moment, on the vast majority of the working classes. The custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, have brought about a condition of affairs in which a small number of very rich men have been able to lay upon the masses of laboring poor a yoke little better than slavery itself."

Strong as this is, and as far-seeing as it is vigorous, the "Great White Shepherd," as some one has called him, was not content with mere statements. The right of man to own private property was next considered. He declared it man's natural right. "To affirm that God has given the earth for the use and enjoyment of the whole human race, is not to deny that private

property is lawful. The earth has been granted to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it has been assigned forever to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and by the laws of individual races. Is it just that the fruit of one's own sweat and labor shall be possessed and enjoyed by some one else? As effects follow their cause, so is it just and right that the results of labor should belong to those who have bestowed the labor."

So spoke the "workingman's Pope" on the right of each individual to use and to enjoy that which his toil earned. Yet even this did not fill up the measure of his solicitude. With Socialism preaching its alluring doctrine throughout the earth, he felt that again it must be analyzed and its evil principles exposed. Turning to its main tenet—community of goods—he showed that it must be rejected, since it would only injure those it would seem to benefit. It would utterly destroy the system of wages and introduce widespread confusion and disorder. It would be impossible, he declared, to reduce civil society to a dead level. Socialists may do their utmost to that end, but all such striving against nature is in vain. There naturally exists among mankind manifold differences of the most important order. People differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal conditions. All this, the Pope goes on to explain, is part of the lot of humanity, and has to be accepted as such. No strength and no artifice will ever succeed in wholly banishing from human life some of the ills and inequalities which beset it. The Pope utterly condemns the notion that class is naturally hostile to class, and that the capitalist and laborer are intended by nature to live in conflict. Capital cannot do without labor or labor without capital. In the precepts of religion, the Pope declares, is to be found the guidance of each class with regard to its duties towards others. Religion teaches the laboring class to carry out

honestly and fairly all equitable agreements entered into; never to injure the property or to attack the person of an employer; never to resort to violence or to engage in any riot or disorder. Religion teaches the wealthy owner and employer that their work-people are not to be accounted their bondmen, and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. The employer must never tax his work-people beyond their strength, or employ them in work unsuited to their age or sex. All masters of labor "should be mindful of this, that to exercise pressure upon the indigent and destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and Divine."

It is often objected by Socialist leaders of our day that Leo XIII. analyzed existing evils well, but prescribed no remedy. The statement is untrue as often as it is made. We have seen that he advised the application of the teachings of Christianity. He even went further. He urged the organization of societies of Christian workingmen, and declared that they ought to be protected by the state. The state, moreover, he asserts, ought to protect the rights of those who toil by seeing to it that just laws be passed and enforced protecting the interests of laborers. Shorter hours ought to be provided, the virtue of female laborers ought to be insured by legal enactment, and finally child-labor ought to be abolished by the state. Every person who labors ought to be given wages sufficient to provide frugal comforts for himself and family. The law of the various countries, declared this statesman, ought to be so executed that they shall make for justice. Since justice is all that can be desired, what more do the agitators desire? What other could they expect Leo XIII. to suggest?

Here it may be well to ask how this tremendously important document was received by the civilized world? Could such a pronouncement be delivered without exciting almost universal comment? Obviously, it could not. Catholic thinkers, of

course, applauded; yet it is true that the non-Catholic world was not chary in commendation. In England the London Times declared that it "abounded in observations worthy universal attention, and breathed a spirit of Christian charity which, if imitated, would go far to resolve all the industrial questions of the epoch." The St. James Gazette asserted that it manifested "an ardent love for the working people, many passages being inflamed with an eloquent anger against the inhuman abuses which too often find their way into industry and commerce!" The Guardian, the English High Church organ, warmly commended it, saying that "in all questions which concern labor the Catholic Church instantly puts itself on the side of the working population." "Its effect," continued that journal, "will be of immense importance in the development of the social question, and it will be so, also, without doubt for the future of the Catholic Church. The Anglican Bishop of Winchester declares that if the Pope were not listened to "the world will have to expiate its neglect by some terrible calamities." In France commendation was equally strong from opponents of the church. Barres, a Socialist leader in the Chamber of Deputies, declared that, "given a few years to efface existing mistrusts, and the Democracy would no longer see an enemy in the priest." Leroy-Beaulieu, the Socialist, in "The Papacy, Socialism and Democracy," declared the world was beholding "the return to the stage of one of the greatest actors in history." Emile Ollivier, also a Socialist, asked in comment, "when has not the church sided with the poor? When has it ever failed to spread over them its maternal wings?" *Vorwärts*, the great organ of German Socialism, asserted that the Pope had "gone in advance of all princes and all governments of civilized states, and has resolved the social question. He has resolved the social question so far as it is given to any existing power to resolve it." Now that the church in this country is engaged in a conflict with Socialism, the foregoing quotations certainly have a timely value.



Nor was there lack of analysis and commendation in our own country. The American mind is quick to grasp every discussion that is of value. Nearly two years afterwards the great encyclical was thus analyzed in an address by H. C. Simple, of Montgomery, Ala., in the Columbian Catholic Congress held in Chicago:

"The platform of Catholics on the condition of labor was announced by Leo XIII. in the encyclical '*Rerum Novarum*.' This paper seeks to gather a syllabus of leading social principles from that immortal document, which called forth letters of thanks from the Emperor of Germany and the President of the French Republic, and which shows that the head of the church as the reverend counselor of states is the father of Christians and the friend of the people.

"What task more arduous than to define the rights and the duties of the rich and of the poor, of capital and labor? What more perilous than to discuss the foundations of society when every word is scanned by crafty agitators, enemies of peace and order? Yet what more humane than to extinguish the embers of the mighty conflict which threatens the very foundations of society, than to alleviate the hardships suffered by the defenseless victims of the un-Christian laws, greedy competition, rapacious usury and despotic monopolies and trusts?

"All agree, and no one can deny, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. But where is it to be found?

"Socialism steps forward and answers: I have found it; I am the redeemer of society. I will invest all property in the state; I will give it the sole administration, and it shall distribute to each according to his needs. Thus I will abolish poverty and bring back the golden age of universal equality.

"No," replies the Holy Father. "Your project is at once futile, unjust and pernicious. It is futile, for if all goods must forever remain in common, where is the workingman's hope of bet-

tering his condition by industry and economy? Where is his liberty, his inalienable right to invest his wages permanently and profitably, to dispose freely of the fruit of his sweat?

"But above all, it is emphatically unjust. Centralization of property in the state violates natural rights. The state cannot take away the right to acquire property, for this right is from God, who made man in His own image and likeness, and said 'Let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping thing.' We see this natural right by the light of pure reason, and see it in ever-recurring necessities, and in nature's first law of self-preservation. We see it in our intelligence, which surveys the vast outward world of countless objects necessary and useful for the support of life, and which joins the future to the present. We see it in our free will, which directs and guides us under things best suited to each of us. And no matter how primitive a condition of man be conceived, even though no state existed, yet if a man occupy for his exclusive use any of the goods of earth or any spot on its surface which no other has occupied, it becomes his, and if besides occupying it he expends on it the labor of his hand or his mind, he stamps it with his own personality, and to dispossess him would be to rob him of his labor.

"This natural right to acquire and hold property is manifested more clearly still in the rights and duties of the father of the family. What right more clear, what duty more sacred for the father than to provide for his offspring against the wretchedness of want in this mortal life? Yet by what other means can this sacred duty be fulfilled than by this acquisition and ownership of permanent property, to be transmitted by inheritance?

"True, the state may regulate exercise of these natural rights, and in the exercise of this power to regulate the transmission of property by inheritance, or testamentary gift, may it not correct to some extent the great evil of our times, the accu-

mulation of millions on millions by single individuals or families, by the imposition of such inheritance taxes as will not only provide some relief to the suffering poor from the heavy burdens of taxation, but secure a fund for the merely frugal support of industrious workingmen in times of hardship? The state may even enter the domestic circle to protect the members of the family, but the state cannot usurp or absorb the parental authority, or destroy its very life, by assuming the control of all property.

"But has not God given the earth to all men? He has given to each man the right to live, and sustenance necessarily comes from the land. But we may procure its fruits by our labor, without all becoming proprietors. God has given to each man the right to acquire property in land, but He has left the limits of property to be determined by the industry of the individuals and the laws of the states. He has not vested the property of the earth in the human race promiscuously, nor in the organized state.

"It is asked, Did not God make all men equal? Yes and no. He made all equal in the possession of human bodies and immortal souls, equal in origin from God, in destiny for Heaven, in the right to live and save their souls, but He made them unequal in strength of body, in the faculties of mind and in energy of purpose. And these inequalities of nature have always produced inequalities of fortune, absolutely inseparable from our very nature.

"Socialism would introduce discord and confusion, dry up the very sources of production and destroy the chief spur of genius, and its boasted equality would be an equality in wretchedness and misery and of universal enslavement to the state. Nothing could be more unjust or more disastrous than thus to deny man's natural rights, so manifest to our reason and so strongly confirmed by the morally universal consent of mankind, by the practice of all ages, by the sanction of positive human laws, by the Divine law itself, which forbids us even to

cast a covetous look on our neighbor's house, or his field, or anything that is his. Therefore Socialism is manifestly unjust and pernicious and cannot be the remedy which we seek.

"How, then, shall we soften the asperities arising from the friction of labor and capital? For they are not naturally hostile, but friends. The Vicar of the Prince of Peace declares that this blessed result demands the harmonious co-operation of all the agencies involved, of the laborer and the capitalist, the rich and the poor, the state and private societies. But, he adds, all their efforts will be vain without the aid of religion, with the principles which she brings forth from the Gospel. For, in the first place, religion, as the herald of God, teaches men their duties of justice. It says to the workingman: 'Perform faithfully and scrupulously the labor which you have freely and fairly promised. Respect the person and property of your employer. Never resort to violence, even in representing your just rights. Above all, shun men of evil principles, of men who delude you with vain hopes and lead you to disaster, denying the necessity of that painful labor which was imposed by our Maker and not done away with by our blessed Redeemer, but only sweetened by His example, and grace, and promises.'"

To the capitalist religion cries out in warning, "Beware of regarding and treating the laborer as a slave, or mere muscle, as a tool for making money. He is of the same blood; the same divine origin—the same destiny for heaven. Your fellow-image and likeness of God, your fellow-Christian and your brother.

"It is your duty to see that he has rest and leisure to attend to the affairs of his soul. It is your duty to ward off from him the allurements to vice and temptations to neglect home life. Beware of overtaxing age, or sex, or tender youth, and above all remember that to defraud him of his honest hire or unfairly to cut down his wages is a sin that cries to heaven for vengeance."

Such are the duties of justice, but where justice ends charity



begins, which, though not enforced by the State, is most binding in the eternal law. For there is a future life, of which the present is only the beginning, where wealth and luxury here below do not insure beatitude, but rather endanger it.

The Son of God was Himself a poor man and a carpenter, and He made it plain to all ages by His example that dignity is in worth, not in wealth, and He taught us that the only path to Heaven is that stained by His bloody footprints.

Religion says to the rich, "Your wealth is yours to possess, but not to use as you please, it is a talent of which you are only the steward, and a rigid account awaits you not only for its just but its charitable use." It is a mistake to suppose that religion is so engrossed by the care of man's spiritual welfare as to neglect his material wants. While consoling us, under the wretchedness of poverty, and pointing to the compensation of the blessed future, she earnestly desires and actively strives to help all to rise above the pressure of want and acquire property as an instrument of virtue. And what can be more conducive to this than the practice of Christian morality, which at once merits and enjoys the blessings of Providence, restrains inordinate lust of gain and of pleasure, and represses those vices which destroy honest industry and eat up so many goodly inheritances. She not only does this by her teachings but by active intervention for the help of the poor. So active was this charity among the early Christians that the Acts of the Apostles record that "neither was there any poor among them."

St. Paul, though burdened with the care of all the churches, made long journeys to distribute alms of the charitable to the needy. The order of the deacons was instituted to administer the patrimony of the church, which has been ever guarded by her as the sacred heritage of the poor. The heroism of Christian charity has founded religious orders for the relief of nearly every description of poverty and human misery, and some of the heathen, and even some in our time, have reproached the church for her charity, but there can be found no adequate substitute

in any State organization for that divine charity which springs from the heart of Jesus.

Such are the doctrines and practices which the Holy Church, through her bishops and priests, has diffused far and wide throughout the world. Through agencies instituted and assisted by God, she applies them to the mind, the conscience, and the heart of the individual, and makes them a part of his daily life; and he learns to act from a motive of duty to resist his evil appetites and passions, and history records that the teachings of the church and the example of the life of Christ subdued in a great measure the pride of wealth, and impregnated all races and nations which came under their influences, exalted the human character, and elevated a debased and degenerated society.

How, then can society be cured in our day? By a return to a pure Christianity and submission to its health-giving precepts and practices. What are the counsels of the Holy Father to the States for the improvement of the condition of labor? The State is reminded that while it exists for the common good, it has a special duty to workingmen and to the poor. For they are the most numerous class, and are so engrossed by their daily necessities as to have little leisure or capacity for the thoughtful and the prudent consideration of their own special interest; while the capitalists and the employers, fewer in number, strong in wealth, and with an abundance of leisure, may spend their days and nights in scheming to add more to their gain; and striving to diminish yet more the share of the workman in the product of his labor. The power of the State should be exerted in behalf of the weak to lighten their burdens by wise and wholesome administration and by striving to secure to them a reasonable subsistence as the price of their toil and some provision for their necessities in times of hardship. This it may well do without suspicion of undue partiality, for it comes to the help of the weak.

It is a mistake to suppose that the State should not intervene



RAFFAELE CARDINAL PIEROTH, O. P.





except in the case of the tumultuous refusal of the workman to do his promised work, or the employer to pay the promised wages; for labor is not only personal, as belonging to him who exerts his powers, but it is also necessary for his support. It is true that wages should generally be determined by contract, but it is a dictate of nature more ancient and imperious than any bargain of men that the remuneration of the workman must be sufficient for his reasonable and frugal support, for he has the right to live and all property is held subject to this right. True, he may not enforce it by violence; he must exhaust every other means of redress and must appeal to boards and societies; he must cry out for the intervention of some great and good man, like the late Cardinal Manning, for his mighty assistance, and finally appeal to the States for approval and protection. And if through necessity, and because the employer will go no farther, he has accepted hard and unreasonable conditions, he is, in fact, a victim of injustice, which it will be wise for the State to correct.

The State may regulate the natural right to acquire property, but it has no authority to abolish it by the drain and exhaustion of excessive taxation. At present one of the greatest evils we endure is that society is too nearly divided into classes of the very rich and the very poor. One of these exercises the great power of wealth. It grasps all labor and all trade, it manipulates for its own profit all the sources of supply, and is always powerfully represented in the councils of the State. On the other side the sore and suffering multitude is always ready in its distress to listen to the extravagant promises of the irresponsible advisers, and prone to violence.

The working man should be encouraged to look forward to obtaining, and the law should facilitate the ready acquisition of, parcels of land. Thus a class will be established which will be the best defenders of the order and the bulwark of the State. The providence of the State should foresee and endeavor to remove all grievances which paralyze labor by strikes, often the

result of injustice and the fruitful cause of strife and violence. It should not be indifferent, but sternly interfere when greedy contractors impose burdens which exceed human strength, stupefy the mind, and are incompatible with human dignity, which blight the buds of childish promise, expose the modesty of woman, and detain the mother from her sphere of domestic duty and the care of training her children.

It is also incumbent on the State to protect the workingman's enjoyment of the Sunday's rest; not to be devoted to vicious excess, but that he may forget, at least for one day in the week, merely worldly cares, and turn his face and his thoughts upward to his Maker. For nothing is more conducive to the strength of the State than the morality of her citizens, and true morality is always founded on religion. The workman himself cannot agree to the servitude of his soul, and no one has a right to stand in the way of his enjoyment of that higher life which prepares him for the joys of Heaven.

The various religious orders founded and directed by the heroic spirit of supernatural charity, have in all ages, wrought wonders for the relief of suffering humanity. Each devoted to its own special object, moved by the spirit of self-sacrifice and self-denial, has astounded the world by its achievements, and brought thousands to the faith from the contemplation of the fruits of its labors. Yet the veneration of the faithful for these orders has too often aroused the jealousy of States and caused them to suppress rather than encourage them. And sometimes they have ruthlessly grasped the property which the piety and charity of good men had bestowed for the furtherance of their sacred ends, and thus robbed at once the founders of their benefactions and the poor of that which was so wisely administered for their relief.

The last element treated by the Holy Father is the association of individuals in private societies for mutual protection, which he commends. He reminds us of the benefits of association, which appeal to each individual from his consciousness of his

weakness in standing alone, as compared with the strength of organization. He refers to the history of the ancient Catholic guilds, so full of instruction as to the advantages of association; he contrasts their benefits with the dangers of those fierce and turbulent societies, often bound by secret oaths, which seek to persuade the workingmen that there is no hope for them, but in the terror of capitalists at revolution; that Christian morality is a mere fable of their enemies, invented to delude, ensnare and enslave them, and which, while holding out to them horrors of this slavery, binds them in their own chains, yet more galling.

And now, concluding:

"As far as regards the church, its assistance will never be wanting, be the time or occasion what it may, and it will intervene with the greater effect in proportion as its liberty of action is the more unfettered; let this be noted by those whose office it is to provide for the public welfare."

These words of solemn warning are addressed to those countries and those rulers who presume to fetter the freedom of the church, but in our own country she is absolutely free, and therefore, happily, more powerful in her intervention in behalf of the weak and wretched multitude, and more efficient as a shield to the rich against the revolutionary and socialistic violence of turbulent secret societies, the great foes of peace and order.

In a general and perhaps more philosophical discussion the writer already quoted says of the great encyclical:

"In reading it we are continually surprised at the accurate knowledge displayed of the actual state of the working classes by one so far removed from contact with the work-a-day world; the ordinary limitations of place, position, surroundings are not noticeable, and Cardinal Manning could not address himself more intelligently to the labor problems of England or Cardinal Gibbons to those of America than does Pope Leo to the labor questions of the whole civilized world. His utterances on the subject are not simply those of a profound thinker, a great



spiritual leader, but the utterances of a man in full sympathy with their eternal interests. The great heart is visible throughout as well as the great head, and the undertone of sweet sympathy that is exhaled in every sentence, quite as much as the power of thought and grace of diction, will secure a hearing for this encyclical where papal document never before found entrance, and the name of Leo XIII. will become known and revered in the mine and the foundry, the factory and the workshop, among the toilers of all races and of all religions.

"This, of course, is not the first time that a pope has come forward to defend and to define the relative rights and obligations of capital and labor, for the questions now involved have come before the Holy See many times before under somewhat different aspects. Nor can the bitterest enemy of the Papacy deny that the judgments of Rome on these and kindred subjects have ever been on the side of right and justice, and the sympathies of Rome have ever been with the weak and oppressed of every land. For centuries the voice of the Vicar of Christ was the only voice in the world raised to rebuke tyranny and oppression, and the victim of oppression, whether an injured queen or an outraged serf, found in the Pope their most powerful protector. Pope Leo then, in descending into the area of social affairs to discuss questions that affect the well-being of the masses, is in full harmony with the best traditions of the Holy See and fulfils an important function of his office. Justice between man and man lies at the root of all morality, and if injustice is prevalent in any direction it is the part of the supreme arbiter of faith and morals to take cognizance of it and try to find a remedy for it. False morals, moreover, on the private ownership of property have been newly broached, and they must needs be judged and condemned by that tribunal from whose decisions there is no earthly appeal, and whose anathema blights with perpetual sterility all noxious growths.

"The right of possession, the right to hold private property of whatever kind, is the foundation of all social order and civili-



zation, and until this primordial right is absolutely established and universally recognized no other right can be either sacred or secure. Hence, as the Holy Father well remarks, "our first and most **fundamental** principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property." And so the first part of the famous encyclical is devoted not merely to a statement of the right of private property, but to profound demonstration of it. Pope Leo goes to the root of the question and shows that man, in the very nature of his being, has the right and the necessity of absolute ownership over that which his industry has created; and the right, moreover, of transmitting that absolute ownership to others, and this altogether independent of the laws of society or of the state; for, as he says, "man is older than the state, and he holds the right of providing for the life of his body prior to the formation of any state." Only in the exercise of its right of eminent domain can the state interfere with private possessions, and then justice requires that full compensation whenever possible be made. The limits of state interference with the individual and with the family are also referred to and Caesarism is shown to be at variance with the law of nature and the law of God. For man was not made for the state, but the state was organized for the benefit of man. "If," says the Sovereign Pontiff, "the citizens of a state, on entering into association and fellowship, experienced at the hands of the state hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after." The rights of the family, too, are inviolable, and the state can have no sort of claim to interfere with its privileges or its possessions. Marriage is a primitive right, and human law can neither abolish it nor legislate against its essential purpose or relationship, for "the family, a man's own household, is a society anterior to any kind of state or nation, with rights and duties of its own, totally independent of the commonwealth," says the Holy Father, and so it must be left

perfectly free to pursue its own ends and to possess its own inheritance, as the same right of possession that belongs naturally to a man individually must also belong to him in his capacity as head of a family. Domestic concerns, therefore, must be left entirely in the hands and under the complete control of the parents. The state has no business to interpose its authority except in rare emergencies, where parental authority is powerless or inadequate. The vindication of the sanctity of the Christian home is not the least admirable and striking feature of this encyclical, and is in full harmony with the idea that a man's house is his castle and its independence must be respected to the last degree. The relationship between parent and child is also touched upon, and that universal stepmother, the state, is given to understand that she must keep her hands off and not obtrude her advice or assistance when they are not wanted. One short and pithy sentence sums the subject: "Paternal authority can neither be abolished nor absorbed by the state, for it has the same source as human life itself." This is pretty strong doctrine for the paternal governments and military systems of Europe to swallow. The truth is, no sincere and consistent advocate of personal liberty could demand more freedom of action for the individual and for the family than Pope Leo postulates in this encyclical; and the man who, after a careful perusal of it, would still inveigh against the Pope and the church as opposed to human rights must be an irreconcilable indeed. The broad spirit of humanity, the sincere benevolence, the noble poise and balance of justice that are everywhere manifest in this document, ought to convince the most sceptical that Leo XIII. is a true lover of mankind and in favor of the fullest liberty consistent with justice and good order.

Having this established the fundamental principles on which civil society must ever rest, the Holy Father enters "with confidence," as he says, on the burning question of the Condition of Labor. In the opening page of his encyclical he speaks of the difficulties that beset the subject, for it is not easy, as he says, to

define the relative rights and the mutual duties of the wealthy and the poor, of capital and labor; but something, he insists, must needs be done to ameliorate the condition of the working classes. To quote his exact words: "All agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness that press so heavily at this moment on the large majority of the very poor." Now, in the solution of this religion must be recognized as the chief factor, and all revolutionary dreams and socialistic Utopias must be abandoned. "Let it be laid down in the first place," he writes, "that humanity must remain as it is; it is impossible to reduce human society to a level." The Socialist's scheme of perfect equality is absurd on the face of it, for it is contrary to the course of nature itself. There are differences in the mental and physical constitution of men, and hence different degrees of success in life, and, as a consequence, difference in social position. Degrees in the social scale are not only the result of natural causes over which legislation can have no permanent control, but they are, moreover, necessary for the fulness of human life and the proper development of human society. Without these differences the world would be in a perpetual state of stagnation, and anything in the way of an advanced and complex civilization would be an impossibility.

All this is so evident that it seems quite unaccountable how men of intelligence and sincerity could entertain for a moment the naked hypothesis of Socialism, which so far from promoting the greatest good of the greatest number would drag mankind down to a state of savagery. The grades in social position are in reality productive of good to all classes and conditions and establish a mutual dependence that is the strongest bond of civil society. The rich cannot do without the poor, any more than the poor can do without the rich. "Each requires the other," says the Holy Father. "Capital cannot do without labor, nor labor without capital." And although abuses may and often do occur from the inequality between wealth and poverty, they



are not to be compared to the prostration and dull monotony that would inevitably settle down on society were things reduced to a dead level. So that no remedy for the hard lot of the poor can be found in the wild dreams and crude theories of the socialistic school of reformers. Not philosophy, not political economy, not social science, but religion holds the key of that position; for it is religion, exclaims the Sovereign Pontiff, that "teaches the rich man and the employer that their work-people are not their slaves, that they just respect in every man his dignity, and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle and physical power." This single sentence covers the whole situation and exposes the root of the evil. The grasping spirit of the age runs counter to the spirit of the Gospel, and the poor are oppressed in consequence. A recognition of Christian principles is the first great step in advance. Religion alone can hold up the balance of justice before the rich and the poor alike and enforce their mutual rights and obligations in the name of the great God. "It teaches," continues the Holy Father, "the laboring man and the workman to carry out honestly and well the equitable agreements freely made, and never to employ violence in representing his cause or to engage in riot or disorder, and it reminds the rich that to exercise pressure for the sake of gain upon the indigent and the destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine."

"Where else, indeed, but to religion are we to look for the final sanction of right and the final condemnation of wrong? Without religion we cannot approach any of the great problems of life. For if there is not something to look forward to beyond the present then selfishness pure and simple is the only law of life, and the world, as has been said, is only a vast pig-pen where the biggest swine are sure to get the most swill; but we know that life under any and all circumstances is full of sorrow and care, that the greatest lives have a dark background, and when



the shadow falls where is there any refuge except in religion and the immortal hopes it inspires? When the poor man loses the wife whom he loved or the children whom he reared and his home is desolate, can he find any comfort in cold philosophy, in political economy, in the theory of social equality? The whole world is a blank to him, and life is a dark riddle unless there is a rift in the clouds through which the light of heaven shines upon his soul, and bathes it in the bright beams of eternal hope. No! without the aid of religion the labor problem, and every other great problem the world presents, are simply insoluble. If there be any mechanical forces to rest upon they are inexorable, and the miseries of mankind must go on increasing as the world grows old and decrepit, until universal law ceases to operate and chaos and darkness resume their sway over earth and air and sea and sky.

"Not only must religious influence make itself felt, but the church must bear a practical part in the work of relieving the material miseries and improving the social condition of the wage-earners. "Nor must it be supposed," writes the head of the church, "that the solicitude of the church is so occupied with the spiritual concerns of its children as to neglect their interest temporal and earthly. Its desire is that the poor, for example, should arise above poverty and wretchedness and should better their condition in life; and for this it strives." Leo XIII. is evidently no advocate of the theory that religion has nothing to do with the material interests of this life and should confine itself to its purely spiritual domain. Religion is the highest good of humanity informed by the revelation of God, and no human good can be a matter of indifference to it or outside the just sphere of its influence. The church must concern herself with social problems whenever they come up and lend her potent aid in their solution. She has done so all along. The guilds and workingmen's associations of the middle ages were her creation. She blessed them and directed them, and under her fostering care they fulfilled the objects for which they were founded.

They perished at the period of the Reformation, or very soon thereafter, because the church could no longer guide and inspire them. They who would apply the laissez faire principle to religion in our times are not its friends. Religion is not an abstraction; it is a concrete reality, and should make itself felt in every pore of human society, and particularly in all that concerns the poor and suffering members of Christ. The same lips that pronounce the first Beatitude—"Blessed are the poor in spirit, for theirs is the kingdom of heaven"—must always be ready to utter the invitation, "Come to me all ye who labor and are heavy laden, and I will refresh you." There has been a little too much of the passive, some might be disposed to call it the contemplative, spirit of religion in certain schools of Catholic thought, and this earnest, energetic, advanced encyclical of the supreme head of the church is a rebuke to it. Religion must not be held in leash. It must be altogether free to fulfil its mission in the world, and to go about the Great Father's business in whatsoever direction that business may lead it. And next to the evangelization of the nations, and as a necessary step towards it, religion has no higher work in the world to-day than to labor for the relief and elevation of the masses.

But the Holy Father does not content himself with proclaiming these general principles and establishing their application by cogent arguments; he recommends the adoption of positive practical measures for the relief of the working classes and the permanent amelioration of their condition. And he appeals to the state to do its part in the needful work of reform by enacting laws in favor of the rights of the poor and to guard them against the rapacity of the rich. "We have said," he writes, "that the state must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. Nevertheless rulers should anxiously safeguard the community in all its parts, and the public administration must duly and solicitously provide for the welfare and comfort of the working

people." The state is bound, of course, to enforce the rights of each and all its citizens; this is the object of its existence. But Pope Leo insists that it is bound in an especial manner to enforce the rights of the poor and to protect their interests. "The richer population," he says, "have many ways of protecting themselves and stand less in need of the help of the state; those who are badly off have no resource of their own to fall back upon and must chiefly rely upon the assistance of the state; and it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be especially cared for and protected by the commonwealth." The Holy Father mentions, moreover, some of the contingencies in which state interference between employers and their employees can and ought to be invoked, as when there is danger to the public peace, when family ties and obligations are relaxed or neglected, when the spiritual interests of the wage-earners are at stake or their morals are endangered through the unseemly mixing up of the sexes, or other occasions of evil; and if the burdens imposed by their employers are unjust, degrading, or repugnant to the dignity of their employees as human beings, and if the labor demanded be excessive, injurious to the health, or unsuited to the age and sex of the operatives. "In all these cases there can be no question," says the Pope, "that, within certain limits, it would be right to call in help and authority of the law." And, again, when referring to strikes and other serious disagreements between capital and labor, he does not hesitate to say that "the laws should be beforehand and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ." And, on the other hand, repressive measures are to be resorted to only in extreme cases and when no other remedy can be found. Nor must the state enact laws that tell against the interests of the working classes or impose excessive taxation upon them. The policy of the state should be to encourage the industry of the poor, to



make them happy and contented in their own land, and not to drive them into exile from their homes and their country to secure a decent subsistence. While exceedingly jealous of state interference in private affairs, as he has good reason to be, Pope Leo demands the protection of the state for the weak against the strong, and insists upon it that the law ought to find redress for the grievances of the poor. Trusts and monopolies, child-labor, the sweating system, forced contracts, etc., are all fit and proper subjects for legislative interference, and should be taken in hand and dealt with by the strong arm of the law.

"The truth is, the most pronounced advocate of the rights of the people under the constitution could not, in reason, demand from the laws of the state more complete protection for their every-day interests than Pope Leo conceded. To many it will, no doubt, be a new revelation to find the oldest and the most independent sovereign authority in the world pleading the popular cause, and demanding for the masses, in the truest and best sense, the "right to life, liberty, and the pursuit of happiness." And that Leo XIII. does all this few who read his encyclical honestly and intelligently will be disposed to deny. Extreme radicals may, and doubtless will, scoff at it; but, on the other hand, extreme conservatives, whether in church or state, will not find much comfort in it.

"The hours of labor and the important question of compensation receive due attention in this comprehensive document; and the attitude of the Holy Father on these subjects is in keeping with the humane and benevolent spirit that runs all through his encyclical; his plea for the poor toilers' rights in everything. 'It is neither justice nor humanity,' he writes, 'to so grind men down with excessive labor as to stupefy their minds and wear out their bodies.' The length of the day's labor, he says, should be determined by the character of the work, the season of the year, and the physical capacity of the worker; and he proclaims that 'every man should have leisure and rest in proportion to the wear and tear on his strength. Women should not be re-



quired to do work that is in any way unsuitable for them to engage in; and children should not be placed in workshops and factories until their bodies and minds are sufficiently mature.'

"Leo XIII. praises all who have taken an active part in founding sound associations to promote the welfare of the working classes, and he expresses the fervent hope that such societies will everywhere increase and continually prosper in their beneficent purpose. Finally, he implores the co-operation of all earnest men in the great work of alleviating the condition of the masses. 'Every one should put his hand to the work which falls to his share, and that at once and immediately,' he exclaims, 'for at this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes in the state than that it should be rightly and reasonably decided.' He particularly urges upon the ministers and representatives of religion the duty of 'throwing themselves into the conflict with all the energy of their minds and all their strength of endurance.' Indeed Pope Leo XIII. would seem to imply by his encyclical that the church should take the lead in a wide-world movement for the relief and elevation of the toiling, struggling masses; and surely the nineteenth century offers no ampler field for the exercise of her divine energy and the world no nobler cause than the cause of suffering humanity."

What has been the result of this remarkable pronouncement on the question of labor? Have the rulers of earth hearkened? Have employers or workingmen given heed to the voice of the august Pontiff? It was intended to be a message to the world—it was the first solemn declaration put forth by any leader to the nations of the earth that there must be a reform or else an universal Reign of Terror must ensue. Did it arouse other than friendly compliments? It did. It is entirely true to say that since its promulgation, and almost wholly due to its initiative, there has been a reawakening around the habitable globe—a restless activity in well-doing such as never has been witnessed

before. In Austria the Catholic party, under the leadership of Baron von Vogelsang, has placed on the statute-books many laws based on the suggestions of Leo XIII. In Germany the Catholic centre party has secured the passage of laws shortening the hours of labor, prohibiting the employment of children under sixteen years of age, together with numerous other reforms. In Catholic Belgium there has been a great uplift in the direction of social justice. Law after law in favor of those who labor has been passed and enforced. In Switzerland M. Decurtins has been phenomenally active in securing justice for workingmen, and his efforts have been crowned with success. All these movements have been encouraged by Leo XIII., as have the efforts of the Count de Mun in France. Besides these, all round the globe there has been incessant building by Cardinals, Bishops, and priests toward greater justice for the workingmen. Look at the Christian Democratic movement fostered by the Holy Father in Italy. Note its hundreds of thousands of active builders, its ten thousand co-operative centres, its saving banks, its development of practically a newer dawn. See how it has spread into Germany, Austria, Switzerland, France, Spain, Portugal, Holland, and now in England and Ireland under the name of the Catholic Democratic League. It is a *whiter morning* dawning around the earth, and he who first touched it into flame was that greatest of all modern reformers, the Prisoner of the Vatican. Contemplating the effect of his powerful utterance, truthfully did he declare later in an allocution delivered to the college of cardinals:

“It was in obedience to a sacred duty of the Apostolic ministry, and a deep desire of benefitting so large a part of suffering humanity, that we were lead to treat the arduous subject on which sociologists and skillful men hold such varying opinions, and which is surrounded by so many difficulties from the very nature of the subject, by the multifarious concurrence and collision of interests, and by the wickedness of human passions. On the trace of the teachings of the Gospel, we proposed in our

encyclical, the true solution of the problem; but we did not, therefore, consider that our task was finished. And since on the publication of the encyclical, there was manifested—first in France between masters and workmen—a happy movement toward this Apostolic See, we proposed to ourselves to profit by this in order to render more easy and more advantageous the application of our teachings. To this object indeed were the words directed which we addressed to the groups of French pilgrims, who came first, and the paternal welcome we gave them. We would have done the same with the pilgrims of the other nations who would have followed the French. Since, as was known to us, the same happy movement commenced to manifest itself in various countries of Europe, and even of America—in a special mode in Canada—among the working classes desirous of coming into this august city to listen to our words. But suddenly, and in the unworthy manner which all the world knows, and which it is useless to recall to mind here, this movement was arrested, and the workingmen's pilgrimages were suspended.

“But what is it then, we ask, that society, and those who rule it, have to fear from the multitudes who, filled with respect, come here to render homage to the Vicar of Jesus Christ?

“In plain and simple language it was pointed out to the workmen without distinction the duties which mutually bind them one to the other and toward society; which inculcates on them not to oppose one another, but to live in harmony, to help and love each other as brothers, and it points out the means of doing this; a word which even, if it ceases not to revindicate its just rights and to demand for itself a real independence, also with this renders a signal service to the cause of order and of peace. But, so it is; there are those who proclaim themselves sworn enemies of the Papacy and jealous of its greatness; and from their desire of seeing it, at all costs, humiliated and prostrate, they counteract its enterprises, even the most noble and most beneficent.”

## CHAPTER XVIII

### *The Growth of Christian Democracy*

THE ENCYCLICAL ON CHRISTIAN DEMOCRACY—WHAT CHRISTIAN DEMOCRACY MEANS—NEW INTEREST IN CATHOLIC IDEALS AROUSED IN EUROPE—GROWING ACTIVITY IN ITALY, IN GERMANY, IN SWITZERLAND, IN FRANCE—EUROPEAN GOVERNMENTS BEGIN TO SEE IN MOVEMENT AN ANTIDOTE TO SOCIALISM—ALLOCUTION TO CARDINALS IN DECEMBER, 1902—MOVEMENT WILL SAVE CIVILIZATION.

WE HAVE referred to a phenomenal renewal of Catholic activity which set in over Europe as a direct result of the encyclicals on Socialism and on Labor. Until Leo spoke the energies of the Catholic leaders appeared to lie dormant. They realized that something ought to be done; what, they scarcely seemed to know. The encyclical of 1878 caused an intensity of effort to spring up which, to this moment is not well grasped in this country. As a matter of fact there were numerous impulsive spirits that did not grasp it in Europe. There were others that grasped Leo's ideals, yet wished to bring them about after methods that were perilous.

For that which Leo XIII. intended to organize, by means of his two encyclicals, was not a universal Catholic party to combat Socialism, but a universal Catholic movement which would make right social justice to obtain, and thus deprive the socialistic hydra of its existence. That it ought not exist must be plain to the simplest intellect. Great wrongs exist. Leo XIII. desires them righted by means of reform of existing social order. The Socialist wishes them righted by means of the destruction of existing social order. Believing in the value of the Holy Father's plan a number of Catholic leaders adopted





HIS EMINENCE JAMES CARDINAL GIBBONS



tactics of their own to work it out. Some organized co-operative societies with the blessing of the Pope; others redoubled their efforts in benevolence. Others unfortunately believed that the formation of a party demanding such reforms was necessary. There was an immense amount of energy expended; but it was expended in different directions and was in danger of bringing misunderstanding upon the Church. There were those who persisted in calling the new movement Christian Socialism and insisted on carrying its demand into politics as a party. Obviously the Universal Church is not a political party, nor can it so become.

Add to this synopsis the fact that, here and there bitter disputes arose between the promoters of the various Catholic movements, as to the best way of accomplishing the purpose all had in view and it can be seen that the movement was a delicate one for the Christian cause.

At this critical point Leo XIII. issued another encyclical, this time on Christian Democracy. He saw that danger lay ahead and so wished to warn against it in time. His voice was not raised in condemnation; it was lifted to caution, to advise, to unite. Instead of wranglings and disputes he wished the various tactics to be at peace among themselves and to discover some general policy on which they could unite. Addressing the patriarchs, primates, archbishops, bishops and other prelates of the Catholic world on January 18, 1901, he declared:

"Venerable Brethren: Grave economical disputes in more than one country have long been raging; peace and concord are affected; the violence of the disputants grows every day, inso-much that the thoughts of the wiser part are laden with doubts and apprehension. These disputes arise, in the first instance, from widespread philosophical and moral error. The scientific resources belonging to the age, increased facilities of communication and appliances of all kinds for economizing labor, and making it more productive, have resulted in a keener struggle for existence. Through the malefic influence of agi-

tators the gulf between rich and poor has been widened, so that frequent disturbances arise and even great calamities seem impending, such as would bring ruin on a country.

“For our part, our pontificate had scarcely begun before we seriously commented upon the danger to civil society thus arising. We thought it our duty to warn Catholics openly of the error contained in Socialistic opinions, and the utter destruction with which they threaten—not temporal prosperity alone, but morality and religion. Such was the theme of the encyclical *Quod Apostolici Muneris*, issued by us on December 28, 1878. As the danger grew more serious day after day, entailing public and private loss, we strive with yet more insistence to provide against it. Our letter, *Rerum Novarum*, of May 15, 1891, had a similar motive, wherein we spoke at length on the rights and duties binding together the two classes of capitalists and laborers, and at the same time pointed out the remedies to be derived from the precepts of the gospel—remedies of special utility, as we were assured, for maintaining the claims of justice and religion and for removing all occasion to strife between classes.

“Our assurance, under God, has not been an idle one. Even non-Catholics, urged by the force of truth, have acknowledged that so much must be allowed the church, that she shows herself careful of all classes of the community, and in especial of the poor and the miserable. Catholics have derived abundant profit from our writings. They have not only got from them encouragement and support in carrying out excellent projects, but have obtained the light they wanted to direct charitable endeavor into safer and more prosperous channels.

“The result has been that differences of opinion have been partly removed and partly their acerbity has been softened. Practically, in places where poverty was most severely felt, many ameliorations have, with a steady purpose, been introduced afresh, or usefully extended; e.g., popular secretaries, as they are called, for giving assistance to the ignorant, country



banks for making loans, societies for mutual help or relief associations of laborers, and several other aids, whether associative or operative, of the kind.

"Thus, therefore, under the guidance of the church, some sort of concerted action and institutional provision has been set up among Catholics for the protection of the lower classes, who are very often as much the victims of dangerous machinations and snares as they are sufferers from hardships and poverty. The creed of the benefactor of the people had originally no name of its own; that of Christian Socialism has its derivations, which some brought in, and has not deservedly grown obsolete. Afterward many wanted, very rightly, to name it popular Christianity. In some places those who devote themselves to such work are called Christian socialists; elsewhere it is called Christian democrats, as opposed to the social democracy, which socialists uphold. Of these two appellations certainly that of Christian socialists, if not also of Christian democracy, is offensive to many right-minded people, inasmuch as they think there is a perilous ambiguity attaching to it. They are afraid of the name for several reasons; popular government may be covertly promoted or tend to other forms of political constitution; the influence of Christianity may seem to be confined to the benefit of the common people, all other ranks being, as it were, ignored; beneath the serious designation may lurk some design or other of subverting all legitimate authority whatever, being civil and religious.

"There is now commonly much dispute, and sometimes over-bitter dispute, on this topic, and we deem it our duty to put an end to the controversy by defining what Catholics ought to think. Moreover, we intend to give them some injunctions so as to make their own action larger in scope and more beneficial to the commonwealth.

"What social democracy means, and what Christian ought to mean, does not surely admit of doubt. The former, more or less extreme, as the case may be, is by many carried to such

extravagance of wickedness as to reckon human satisfaction supreme and acknowledge nothing higher, to pursue bodily goods and those of the natural world, and to make the happiness of man consist in attaining and enjoying them. Hence they would have the supreme power in a state to be in the hands of common people, in such sort that all distinctions of rank being abolished and every citizen made equal to every other, all might have equal access also to the good things of life; the law of the rulership is to be abolished, private fortune confiscated, and even socialization of the appliances of labor carried out. But Christian democracy, as Christian, ought to have as its foundation the principles laid down by divine faith, having regard, indeed, to the temporal advantage of the lower orders, but designing therewith to fit their minds for the enjoyment of things eternal.

“Accordingly, to Christian democracy let there be nothing more sacred than law and right; let it aim at the right, or having and holding it, keep it inviolate; let it maintain the diversity of ranks; which properly belong to a well-ordered state—in fine, let it prefer for human association that form and character which its divine Author has imposed. Clearly, therefore, social and Christian democracy can have nothing in common; the difference between them is no less than that between the sectarianism of socialism and the profession of the Christian law.

“Far be it from any one to pervert the name of Christian democracy to political ends. For although democracy, by its very name, and by philosophical usage, denotes popular rule, yet in this application it must be employed altogether without political significance so as to denote nothing whatever besides this beneficent Christian action upon the people. For natural morality and the precepts of the gospel—for the very reason that they transcend the chances of human existence—must necessarily be independent of any particular form of civil government, and adapt themselves to all, so long as there is nothing to conflict with virtue and right. They therefore remain in them-

selves absolutely external to all conflict of parties and vicissitudes of occurrence, so that under whatever kind of government people may and ought to abide by these precepts, which bid them to love God above all and their neighbors as themselves.

"This has ever been the morality of the church; by it Roman pontiffs have constantly dealt with states, whatever might be their executive government. And this being so, the mind and action of Catholics, when devoted to promoting the good of the lower orders, cannot by any possibility aim at embracing and introducing any one form of government in preference to another.

"God forbid that under the name of Christian democracy should lie the surreptitious aim of throwing off all obedience and turning away from those in lawful authority. The law of nature, not less than that of Christianity, enjoins respect for all such as in their several degree hold offices in the state, and further enjoins obedience to their lawful commands. This is the only attitude worthy of a Catholic and a Christian and ought to be taken up heartily, and as a matter of duty, 'for conscience' sake,' as the apostle himself has admonished, when he ordained: 'Let every soul be subject to the highest powers' (Rom. xiii:1-5). \* \* \*

"We have recalled these various topics on which we have before this found occasion to dilate according to our ability, and we trust that all disputes over the name of Christian democracy may now be laid aside, as well as any suspicion of dangerous signification attaching to it. This trust we rightly cherish. For making exception of the ideas of certain persons regarding the force and virtue of this kind of Christian democracy, ideas which are not free from extravagance or error, surely there will be no single person to find fault with an endeavor, conformably to the law of nature and of God, to do this merely to make the lives of laborers and artisans more tolerable, and gradually to give them the opportunity of self-culture, so that at home and in the world they may freely fulfill the obliga-



tions of virtue and religion—may feel themselves to be men, and not mere animals; Christian men, not Pagans—and so strike with more felicity and earnestness to attain that one thing needful, and final good for which we came into this world. This is the extreme and the task of those who would have the common people in a Christian people on the one hand suitably relieved, and on the other preserved against the contagion of Socialism.

“We spoke just now advisedly of virtue and religion. For it is the opinion of some, which is caught up by the masses, that the social question, as they call it, is economical merely. The precise opposite is the truth—that it is first of all moral and religious, and for that reason its solution is to be expected mainly from the moral law and the pronouncements of religion. For suppose the productiveness of capital doubled. The hours of labor shortened, the food cheap, yet if the wage-earner listens to the teaching, as he commonly does, and acts upon it, which tends to destroy reverence for the Deity and to corrupt morals, his labor, too, necessarily deteriorates and his earnings fail. It is found by practical experience that many a workman lives penuriously and miserably, in spite of shorter hours and higher wages, because of his character being bad and religion having no hold upon him. Without the instincts which Christian wisdom implants and keeps alive, without providence, self-control, thrift, endurance and other natural qualities, you may try your hardest, but prosperity you cannot provide. That is one reason why we have never encouraged Catholics to form associations for the assistance of the poor, or introduce other schemes of the kind, without at the same time warning them that such things must not be attempted without the sanction of religion, without its inclusion and aid.”

After further remarks on the true character of Christian charity, the venerable Pontiff again returns to an analysis of Socialism in the following striking words:

“Only too abundant is the harvest of miseries we have before



our eyes, and formidable indeed is the impending danger of fatal disturbances, especially through the growing strength of socialistic opinion. Socialism cunningly works its way into the heart of the community; in the darkness of secret assemblies, and openly in the light of day, by speeches and by writings, it excites the people to sedition; the restraints of religion are thrown aside, duties are neglected, and only rights upheld; daily larger and larger crowds of poor and needy are solicited, whose narrow circumstances make them open to deception and more easily hurried into error. Civil society, no less than religion, is imperiled. It is the sacred duty of every right-minded man to be up in the defense of both the one and the other.

"To attain the desired unity of will it is essential, moreover, that we should abstain from contentious occasions which may give offense and cause division. Let there be no divisions in newspapers, in popular meetings, of subtle and generally quite unprofitable questions, which are difficult to expound and demand for their understanding suitable qualities of intellect and no ordinary study."

There are several sentences in the foregoing which ought to carry conviction to any Christian mind. In declaring that "civil society, no less than religion, is imperiled," Leo XIII. uttered a truth which every statesman now sees true and every thoughtful man of affairs. It is unfortunate, however, that comparatively few see that "it is the duty of every right-minded man to be up in the defense of both the one and the other." It is obvious, moreover, that the august Pontiff declared a truth when stating that the church could not approve any scheme of action which would prefer any one form of government to another. How could she? It is not her province to set up monarchies here, or despotisms there, or republics yonder. It is her duty everywhere to labor in setting up the Kingdom of Christ—to preserve that which is best in existing social order and to purify it. What Leo XIII. had in mind

was to organize a universal movement in favor of greater truth, piety and justice, Catholics taking the lead in this world-wide advance. Those assisting in such movement could belong to every class, nationality, form of government and political party. Wherever he shall be found, in years to come, the Christian Democrat actually will be one of a Universal Brotherhood, an organization pledged to make truth, justice and piety return to earth, however widely its members may differ from one another on questions of race, social position or forms of government.

The effect of the encyclical was excellent everywhere, except, possibly, in Italy. Even there, there was renewed activity in the founding of Christian Democratic clubs, Christian workmen's clubs, co-operative societies, savings banks that loaned respectable sums to upright workmen. Over all the country a whiter morning began to dawn. Catholic Congresses were held and various programs mapped out for future action. But it is unhappily true that there are always impulsive leaders who are anxious to advance more rapidly than is ordered by the commander of the army. The encyclical was designed to repress strife, define yet more clearly the Papal program and unite the factions. But the factions did not immediately unite. There was a conservative wing engaged in Catholic social action, and there was an extremist wing—a group which unavoidably would have carried the church into politics, where she does not desire to go, although in some countries circumstances occasionally force her to do so. In his Christmas allocution to the Cardinals, December 23, 1902, the Holy Father again referred to the true character of Christian Democracy and bade it Godspeed in the following words:

“Your last words allude, Lord Cardinal, to the social action of Christian Democracy, which has become to-day, as you fully understand, a fact of no slight importance. To this action, so entirely consonant to the spirit of our time and to the needs which called it forth, we give sanction and impulse, defining

clearly and distinctively its scope, its method and its limitations; so that, if in this regard any one may make a mistake, he cannot allege as an excuse that our authoritative guidance was wanting. But, speaking in general of those who have become engaged in this work, Italians, as well as others, it is undeniable that they labor therein with excellent zeal and notable results; nor may we allow to pass unnoticed the active part that hundreds of noble-hearted young men have taken in it. We have encouraged the clergy also to enter this same field of action, for, in truth, there is no enterprise of sincere charity, judicious and beneficial, which is foreign to the vocation of the Catholic priesthood. And is not this true and most opportune charity to apply one's self with care and disinterestedness to that betterment of the spiritual condition as well as the material circumstances of the multitude? The material love of the church for mankind is as wide as the paternity of God; but, nevertheless, faithful to her origin, and mindful of the Divine example, she has been always accustomed to devote herself by predilection to the lowly, to the afflicted, to the disinherited of fortune. When it is sincerely and constantly animated by the spirit of this universal mother of peoples, Christian Democracy need have no fear of failing in its scope, nor need any one have fear of the name when he knows that the thing is good. Understood as the church understands it, the democratic concept not only accords marvelously with the dictates of revelation and religious belief, but has even been born of Christianity and educated by it, and it is by preaching the Gospel that the nations have received it. Athens and Rome knew it not, before they heard the Divine Voice which said to men, 'You are all brothers, and of one Father who is in Heaven.'

"Outside of this democracy, which is called and which is Christian, there is a seditious and Godless democracy, which pursues other ideals and walks by other ways; and bitter are the days which it is preparing for the states which hatch it in their bosoms and caress it. But our popular Christian move-



ment, extending itself to the same objects, is an antagonistic force which bars the way of success for the other and is frequently able to anticipate its work. If our Christian movement does nothing more than contest the field with socialistic democracy, and circumscribe the pernicious influences of the latter, it will have rendered a service, by no means unimportant, to social order and Christian polity."

It is chronicled in various biographies of Leo XIII. that on his mother's side he is descended from Rienzi, the great Tribune of ancient Rome. Beholding his solicitude for the great common people, we can well believe the statement true. "The church," he says, "has been always accustomed to devote herself, by predilection, to the lowly, to the afflicted, to the disinherited of fortune." Justice for the weak, the poor and the oppressed has been the keynote of the Holy Father's lifelong policy. Small wonder, then, is it that the allocution broke down the centre of the factional strife. Father Murri, who was the leader of the radical wing, frankly capitulated to the Pontiff's kindness, and laid down his political projects, advising the Conservative leader, Count Grusolvi, that he had done so, and asking to be let serve in the ranks. The Count generously accepted his services, and since then the Catholic forces have been united against a common enemy.

A recent writer gives us a graphic summary of what Christian Democracy is accomplishing in Italy to-day. Incidentally let us say that what it is doing in Italy it is doing elsewhere—in Germany, Switzerland, Belgium, Holland and other countries. Speaking of the second group of the work of Catholic Congresses, the writer says:

"The reconstruction of Christian society, shattered by revolution and infidelity, that is their program. Their work is among the people, for they are Christian Democrats. They have undertaken to make better the conditions of labor by permanent commissions of arbitration composed of employers and workmen, by wisely planned and federate 'unions,' and by social



legislation in which workingmen themselves will have a voice—legislation which will give to the children of the working people the education that they need and desire. The unions are intended to be a means of education for their members as well as a means of power. These unions will have their banks, insurance, employment bureaus, art and trade schools, reading and lecture rooms, etc.

“The Catholic organizers are thoroughly in earnest about this work, so badly needed where the revolutionary agitator is active among the masses, crushed by taxation and many other wrongs. The leaders of the second group are now forming propagandists, who will distribute as one of many means of influence, manuals of instruction, pamphlets, and particularly aim at establishing a weekly popular newspaper, describing the development and purposes of Catholic social work. Efforts will be actively made to have labor chaplains appointed, and to train men—in special schools if need be—who will become practical popular leaders and instructors. It will be a special object to obtain from the state legal and political rights for those labor associations, and for this purpose especially unite all local and industrial unions into national federations of the different industries.”

Such are a few of the many purposes of Christian Democracy, which, founded by Leo XIII., will yet, in the words of M. Decurtins, the great Catholic leader in Switzerland, “save the civilization of the twentieth century from destruction.” The movement cannot be termed a political party. Except in Austria and Belgium it scarcely undertakes to pass laws; but such as have been passed have been founded on justice and made for the uplift of mankind. Yet it is a fact that the greatest evils of an age are not cured by the passage of laws. A movement which causes greater justice to exist is really more effective than the most repressive law. The mission of Christian Democracy is to create a public sentiment which will be direct and far-reaching in its influence. While yet merely in a

formative period, enough has been witnessed of its progress to predict what its future will be. If we suppose the body politic to be afflicted with numerous ulcers we can imagine the beneficent effect of Christian Democracy, which endeavors to effect a cure by purifying and renovating the existing system. This is its program, as recently outlined in the platform of the Catholic Democratic League over in England. Socialism, however, would effect its cure by cutting away the entire body and setting up a Frankenstein monster of its own. That grievous ulcers exist no one denies. Some day the world will see that it were far better to cure the afflicted body by purifying it than by cutting it in pieces and throwing the fragments away.

## CHAPTER XIX

### *Leo and the United States*

HOLY FATHER'S ADMIRATION FOR AMERICAN INSTITUTIONS—TESTIMONY OF WENDELL PHILLIPS TO EQUALITY WITHIN THE CATHOLIC CHURCH—PRESIDENT CLEVELAND'S GIFT—TRIBUTE OF LEO XIII. IN REPLY—ENCOURAGES FOUNDING OF THE CATHOLIC UNIVERSITY—COURTESY DURING THE WORLD'S FAIR—ENCYCLICAL TO ARCHBISHOPS AND BISHOPS OF THE UNITED STATES—SOCIAL UNREST IN THIS COUNTRY FORESEEN—ADVICE TO CATHOLIC JOURNALISTS—OTHER INSTANCES OF KINDNESS.

IT IS true, beyond question, that the chapter which is to follow is the most difficult of all to write. One can give a glance at the church in other lands and satisfy an American reader, but how may we hope to please where so much exists of which to treat. Again, there are delicate points to be considered. There are phases of controversy to be touched, when even yet the exact facts remain unknown save to a few. But of one thing we may be certain—whatever may be the real merits with regard to the points in dispute, Leo XIII. always did that which was best for the Church and for the people of our country. American institutions probably never had a more ardent admirer. A profound student of history and philosophy, he saw in our system much which resembled the ideal of the church.

Is that not true? It is related of the great orator and emancipator, Wendell Phillips, that once, while in Rome, he entered St. Peter's. He was a Protestant, but he was not narrow-minded. He expected to behold something unique and impressive and he was not disappointed. Thus he records a surprise

that shortly confronted him: "I listened to the music as it died away. Standing, as I was, behind a massive pillar which obscured my view, I caught the words of a sermon, pronounced in faultless English, and moving forward to catch a view of the speaker, to my astonishment I beheld there, in the pulpit of St. Peter's, a full-blooded negro preaching the Gospel of Christ, and I said: 'Nowhere else could I have beheld such a scene save in the Catholic Church. All honor to the College of Propaganda, for its grand work in behalf of Christian Civilization.'"

It is certain that Phillips did not appreciate more highly the liberty which he saw in the Church than Leo XIII. did the liberty which he saw in the United States. Even before his day another illustrious Pontiff, Pius IX., had said: "In no country of the world do I find myself more a Pope than in the United States." And when the President sent his magnificently bound copy of the Constitution as a gift to the Holy Father through Cardinal Gibbons, the great Leo reminded the deputation which presented it that in America the church was free because of that famous guarantee of civil and religious liberty. "In your country," he added, "religion is free to extend every day more and more the empire of Christianity, and the church is free to develop its beneficial action."

But a more striking instance of Leo's affection for the United States exists. For years the American Bishops were anxious to found a Catholic University. Miss Caldwell's gift for the purpose, generously bestowed at the suggestion of Bishop Spalding, made a nucleus. Still it was insufficient. More was needed, and more it was determined to find. Leo XIII. encouraged the idea. "I desire," he wrote to Mgr. Keane, who later became Rector of the new institution of learning at Washington, "that the university should be founded by American resources and directed by American intelligence, and if, for the moment, you have to ask for your faculties the help of foreign professors, it must be done with the intention of developing the national talent and of training up professors ca-



pable of forming by degrees native faculties worthy of the name that is borne by your university." The Bishops opened a subscription list for the creation of a fund necessary to institute and endow the university. In their circular they announced that their intention was not to appeal to the poor, or to those whose means of giving were already absorbed by the necessities of local charity, but rather to address their appeal to the rich, and to those who might, at all events, be considered relatively rich. Especial appeal was made for the contributions of the priests. "Would it be too much," the circular asked, "to expect from each priest, for so noble a purpose, a contribution of one hundred dollars?" The Catholic priest in the United States is in almost every case a poorly paid man who has incessant demands made on his benevolence. One hundred dollars is a considerable subscription to ask of such a donor. But the money of the priests flowed in, and the Catholic population was generous, and the fund necessary for the university was found without much delay. In March, 1889, the Pope gave canonical authority to the new university. The formal opening of the institution took place in November, 1889, and fell in with the celebration of the centenary of the Catholic Hierarchy in America. President Harrison and the delegate to the United States, Monsignor Satolli, were present at the celebration.

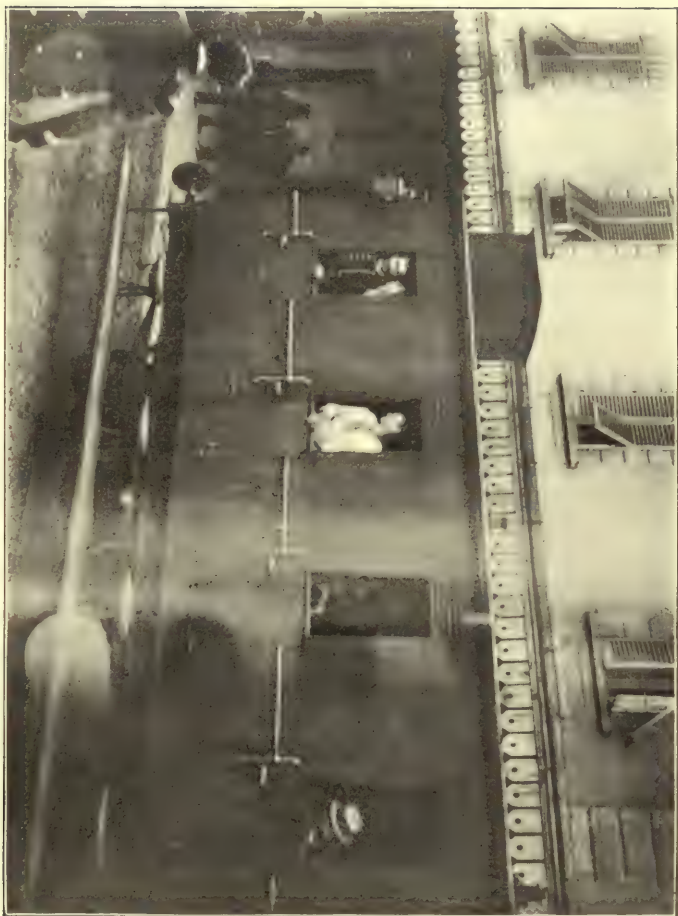
Is there need here to refer to the Holy Father's friendliness toward our country, as shown on the occasion of the great World's Fair held in Chicago in 1893? It is still fresh in the public mind, no doubt, how the great Pope not only encouraged the vast undertaking, but stripped the Vatican library of some of its rarest works in order to make the occasion an unprecedented success. Through this means a great part of the world saw, for the first time, how careful of the materials of history the Popes had been for ages. Ancient maps, ancient records, ancient instruments of navigation—all these made a deep impression on visitors far and near; and they also showed Americans that the statesman sitting in the Papal Chair was a

friend of their country. After this no man honestly could say that the Papacy was antiquated and unenlightened. It was proof positive that Leo was one of the most progressive rulers of the age, and that he had been preceded by a long chain of far-sighted statesmen—men who carefully gathered and preserved whatever made for history, literature and art. Perhaps it was a realization of this fact—perhaps it was a knowledge of the fact that a predecessor of Leo had wished the Union well and had given that cause his full sympathy, that moved Protestant America to view without a tremor the spectacle of Cardinal Gibbons presiding at the opening religious ceremony at the great Exposition. The presence of Cardinal Satolli, then newly appointed Papal Delegate to the Church in the United States, showed that the tide was setting strongly toward an era of good feeling.

These pleasant relations advanced at a bound with the appearance of the now-famous encyclical to the Bishops of the United States, which followed the ensuing year. Referring to it a scholarly writer presented an excellent summary of its contents in one of the publications of the day:

“Once more our venerable and beloved Pontiff has given evidence of his paternal affection and solicitude for the church in our Republic, and his high esteem and regard for this great Republic itself, and all its citizens. We may say, with confidence and sincerity, that in no country are his instructions and admonitions received with more reverence and docility by Bishops, clergy and people than in our own. Moreover, all our best citizens look on him and treat his official acts with respect and reciprocate his amicable advances in a courteous and friendly manner.

“In the present letter the Pope not only expresses his gratification at the growth and extent of the Catholic Church and its institutions in this Republic, and his hope for a still greater prosperity in the future, but he also gives us the assurance: ‘We highly esteem and love exceedingly the young and vigor-



ON THE WAY TO ROME - AN ITALIAN CAR.





ous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity.'

"Alluding to the Columbian celebration, he extends his view over the entire continent of Greater America, and speaks eloquently though briefly of the fostering care of the church over its infancy and early adolescence, of the apostolic labors of the religious orders and other missionaries, and the many marks and signs of Catholicity and its past history with which the new world is filled. Reverting to our own particular nation, he notices the coincidence of the formation of the constitution of the Catholic Church and that of the constitution of our federal Republic, and the mutual friendship of our first great Archbishop and our first illustrious President—Carroll and Washington. The Pontiff pays a high tribute to the virtue and wisdom of the great father of our country, particularly singling out for approbation and praise the principles which he inculcated so clearly and emphatically in respect to morality and religion as the foundation of all civic and social well-being and stability.

"Hence it follows that from the Catholic religion flow out great blessings in the natural and temporal order upon society and the nation. We take the liberty to add this, that those who make war upon the Christian religion, upon the ethical code derived from it, and who seek to traverse and hinder either the Catholic Church or other religious societies in the enjoyment and exercise of their equal rights before the law, are dangerous enemies of the country, who are working moral and political mischief, and undermining the foundation of the national welfare.

"It is to the equity and liberty established and sanctioned by our laws, and which are contravened by those who seek to deprive Catholics of their full enjoyment, that the Pontiff ascribes in part the prosperity of the Catholic Church in this Republic:

"Moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in

America and to the customs of the well-ordered Republic. For the church among you, unopposed by the constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.' ”

Another writer takes a yet broader view of the encyclical. It may occur as remarkable to one living in this period fraught with increasing socialism, wide unrest and, in some quarters, open oppression on the part of employers, together with open rebellion toward authority on the part of a few misguided men, that in 1894 Leo XIII. clearly foresaw the rise of such disagreeable conditions and pointed out the danger in advance to the Bishops and Archbishops of America. Says the writer of the paper to which we refer :

“Pope Leo could not have given sounder, more patriotic or more timely advice, nor shown himself possessed of deeper knowledge of the contemporary needs and status of things in America had he written the encyclical in Cardinal Gibbons’ study, and with that prelate’s profound experience of American affairs. With the deft touch of a master of our history, he skims the story of Catholicism in America from the landing of the discoverer. He shows clearly how deeply into the bone and fibre of the nation Catholicism has penetrated. He emphasizes the part taken by the church in the early civilization of the continent. He dwells upon the establishment of the Catholic Hierarchy in America simultaneously, and, with present conditions in mind, lays particular stress upon the cordial and mutually helpful relations existing between the first President and first Bishop of the infant nation. Only the most zealous and painstaking study could have given the accuracy and sympathy with which he delineates the growth of both church and nation up to the present time.

“How intimately the Pontiff follows the current trend of affairs in America is shown in his references to the educational and social needs of the day. He is as familiar with the estab-

lishment and progress of our summer schools, the latest development in Catholic education, as with the strikes and agitations of our discontented workingmen. The advice given to the latter is one of the most strikingly pertinent paragraphs of the encyclical:

“‘Let them, however, never allow this to escape their memory—that while it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty, and that there are very important duties: not to touch what belongs to another; to allow every one to be free in the management of his own affairs; not to hinder any one to dispose of his services when he pleases and where he pleases.’

“American workingmen, who have more than once been made the dupes of professional agitators, to their own detriment and the triumph of capital over their undoubted rights, will find the sage counsel of a far-seeing father in the foregoing and following paragraphs:

“‘Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests, a right acknowledged by the church and unopposed by nature. But it is very important to take heed with whom they are to associate, else while seeking aid for the improvement of their condition, they may be imperiling far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice.

“‘Any society, therefore, which is ruled by and servilely obeys persons who are not steadfast for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community. Beneficial it cannot be. Let this conclusion, therefore, remain firm—to shun, not only those associations which have been openly condemned by the judgment of the church, but those also which,

in the opinion of intelligent men, and especially of the Bishops, are regarded as suspicious and dangerous.'

"Catholic journalists are exhorted in the encyclical to prepare themselves for their important vocation, and to keep themselves fortified in its daily practice by every means afforded by religion. On the question of unity among Catholic writers the Holy Father says:

" 'Those who desire to be of real service to the church and with their pens defend the Catholic Church, should carry on the conflict with perfect unanimity, and, as it were, with serried ranks, for they rather inflict than repel war if they waste their strength by discord.'

"The encyclical will remove a great deal of unrest upon the subject of Monsignor Satolli's mission to this country, even among Catholics. The laity long ago accepted him with characteristic submission and welcome; the Pope's letter, with its frank disavowal of any wish to infringe upon the rights of the Bishops, should eliminate whatever feeling existed among portions of the Hierarchy, and make of the Legate a persona grata in quarters where it is but truth to say he has hitherto been looked upon askew.

"Regarding the duties of American citizenship, Pope Leo has again shown himself deeply imbued with love for America and her true progress. In his instructions to the priests to inculcate the principles of public integrity upon their flocks, and to insist upon their recognition and practice of the principle that nothing is justifiable in public station or political manœuvre which would not be right and honest in private life proves him fully cognizant of the march of events in great cities and the dangers at present threatening free government in America.

" 'All intelligent men are agreed,' says the letter, 'and we ourselves have with pleasure intimated it above, that America seems destined for greater things. Now, it is our wish that the Catholic Church should not only share in but help to bring



about this prospective greatness. We deem it right and proper that she should, by availing herself of the opportunities daily presented to her, keep equal step with the Republic in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the states.' "

So far with regard to a Papal document which was widely published at the time in the most of the great dailies of the country and commented upon editorially by the same press. A large volume, indeed, could be written with regard to Leo's work in the United States—how his influence grew, even to the surprise and alarm of Protestant journalists; but space forbids. Passing mention only can be made of his kindness to American pilgrims (Catholic, Protestant and Jew alike) received in audience while journeying over sea—to his numerous letters to heads of states, conventions of Catholic societies, and such like.

## CHAPTER XX

### *Canonizations by Leo XIII*

THE SAINTS AND MARTYRS OF OUR OWN AGE—SAINTS RAISED TO THE ALTAR IN TIME OF LEO XIII.—CEREMONIES ATTENDING ELEVATION OF ST. PETER FOURIER—THOSE CONNECTED WITH ELEVATION OF ST. ANTONIO ZACCARIA—TEN THOUSAND CHANDELIERS AND COUNTLESS CANDLES—CANONIZATION OF ST. JOHN BAPTIST DE LA SALLE AND ST. RITA OF CASCIA IN 1900—THOUSANDS GATHERED TO WITNESS SCENE—CEREMONIES OF STRIKING SOLEMNTY—"THE THROBBING OF INVISIBLE TRUMPETS"—A SMILE ON THE FACE OF THE POPE.

THE present is often called the material age of the world. It is asserted that never has progress been so aggressive as now. We cannot be sure of this, of course. In the deserts beyond Egypt, amid the sand of ancient Assyria, amid the wilds of Latin America, great cities are now being dug up from year to year, which reveal indisputable traces of a forgotten civilization as material as ours, if even not more so. And it is often said, moreover, that the age in which we live can produce few saints. This also would appear a mistake. Not infrequently, right alongside a most godless civilization, exist the whitest saints of God—holy men and women who keep themselves undefiled notwithstanding the spirit of the times. Of martyrs, certainly the age has produced its share and likely will produce many more before it passes. What age in all the past has produced a more saintly martyr than Father Damien? Where has a more holy servant of God lived than the venerable Cure of Ars? And is not Bernadette Soubirous of our age? Do not indisputable miracles take place at Lourdes every year? Then again look at the five thousand martyrs given to the faith

at the time of the Boxer rebellion in China. Look at the holy missionaries who year after year lay down their lives in Corea, and Manchuria and far off Africa and bleak Abyssinia. Are none of these saints? The centuries to be will reveal the story in its fulness.

It is certain, however, that the succession of canonizations was kept up in the time of Leo XIII. Few Popes have seen a greater number of saints raised to the altar. These events are so solemn, brilliant and impressive that an account of the first in which the Holy Father took part cannot fail to be of widest interest. It is a condensed description of the ceremonies attending the elevation of St. Peter Fourier and St. Antonio Zaccaria in 1897, written at Rome by Marie Donegan Walsh. After witnessing events referred to, says that capable writer in part:

"There were crowds of pilgrims everywhere: French abbés, eager sightseers, guidebook in hand; carriages flashing by in quick succession, wherein one caught passing glimpses of Cardinal's red and Bishop's purple; street vendors calling in shrill tones pictures and short lives of the new saints and descriptions of the ceremonies of canonization; every thought, every look, in fact, turned toward St. Peter's and the grand ceremonial which was to take place so soon.

"Tickets for the canonization were not distributed till very shortly before the eventful day, to prevent the usual "forging" which takes place immediately the tickets are issued; and as the time drew near excitement waxed intense, and every prelate and 'monsignor' in Rome was besieged by crowds of eager applicants for admission tickets, and so great were the numbers, notwithstanding the great number of tickets issued, that many were destined to disappointment.

"When at last it was our good fortune to secure the much-coveted tickets, with their huge seal in the corner, we found that a minute plan of the interior of St. Peter's, with all the places numbered, was to be found at the back of every Tribune

ticket, so that by comparing the numbers on his ticket and the plan, the recipient knew exactly where his place would be.

"Being warned beforehand that the struggle for places at this ceremonial would be very great, we determined to start for St. Peter's in good time, and took the precaution of ordering a carriage the night before to come for us at six in the morning, though the function was not to begin till nine.

"On the eve of the feast the joy-bells rang out merrily to warn the faithful of to-morrow's day of rejoicing, and the greatest excitement prevailed everywhere, tickets flying about in every direction at the last moment from unexpected quarters to rejoice the hearts of some until now forgotten.

"Not even all night did the stir and movement cease, for directly after midnight several parties of pious pilgrims, more zealous than prudent in their desire for good places, were found in the silent and deserted piazza of St. Peter's, patiently waiting against the great bronze gates of the basilica all through the long night hours of deepest chill and darkness for the slow coming of the dawn.

"Gloriously beautiful Ascension Day broke at last, and the sun's rays, gilding every height and tower of Eternal Rome, found all the streets astir with life; carriages, omnibuses and trams, in an endless stream, mingled with the hum of thousands of foot passengers and the steady tramp of marching soldiery going to form the cordon of troops in St. Peter's Square—an immense army of humanity slowly moving along to the one goal.

"Every moment the traffic increases, till every roadway leading to the Vatican is literally blocked with vehicles, all containing black-coated, black-veiled pilgrims, ticket in hand. Even the broad thoroughfare of Corso Vittorio Emmanuele, with its beautiful curve leading to the Bridge of St. Angelo, which spans the Tiber at this point, was literally one phalanx of carriages when we arrived on it, close together and utterly unable to move except at intervals, and reinforced every mo-



ment by fresh arrivals pouring in from every street and artery to join that vast river of humanity flowing so turbidly along the vast sea of St. Peter's, and soon to be lost in its immensity. There was something almost terrible in the thought that all these multitudes, and thousands besides, were presently to be gathered together under one roof, and what a panic would be in such an assembly! Many persons, losing patience with the enforced inaction, descended from their conveyances and prosecuted their way to St. Peter's on foot. But presently there came a clearance in the road, and shortly after we were enabled to pass on at a quicker rate and reach the piazza in safety.

"Words cannot describe the scene when we finally drove up in Piazza San Pietro. Across the great square the soldiers were placed in close rank and file, allowing no one to pass but those with tickets of admission for standing room in the church and the seats in the Portico of Charlemagne, along which the Papal cortege was to pass. The entrance doors had been open for some time, and the people were slowly pouring in; but there seemed no diminution of the seething crowd, who, in compact masses, covered the vast expanse of the steps and scarcely appeared to move towards the doors. Other battalions of troops guarded the Colonnades, at the back of which is the street leading to the Sacristy entrance of St. Peter's and the door of Santa Marta, the two entrances to the tribunals.

"No carriages were allowed further than the first cordon of soldiers, so we were obliged to make our way on foot along the Via della Sagrestia, between long lines of soldiers, and with an eager, surging crowd pressing forward, till we reached the Sacristy door. Another detachment of soldiers drawn up in a square around the doorway, only allowing a certain number of people to pass the inclosure at a time, which made the crush considerably less, though there was a good deal of difficulty and very close quarters before we succeeded in making our way inside the door, whence we were literally carried up the stairs and borne by the force of the crowd along the corridor which

leads from the Sacristy to St. Peter's. With a sigh of intense relief we arrived inside the church at last, safe and sound, to be greeted at the entrance by two stalwart Pontifical gendarmes in full gala uniform—a sight to do one's eyes good, to see the Pope's own soldiers guarding the Pope's own basilica, as in the good old days of long ago.

“At the first sight it all seemed strange and new: no longer the temple built by earthly lands—the stately St. Peter's we know and love so well in its every-day aspect—but a colossal basilica of light, an aerial edifice wrought in lines of dazzling, sparkling fire, flashing back rays of burning gold from a background of gorgeous crimson, while prisms of crystal scintillate and shimmer in the wonderful radiance. Around us, above us, high as the eye can reach; far, far down the long perspective from end to end, defining every line of perfect architecture in light, stretch miles of candles, and arch upon arch of crystal chandeliers, culminating in the enormous metal chandeliers in the form of crowns which hung in the centre of each of the lateral naves and between the arches of the various chapels, surrounded by arches of smaller crystal ones. It will give some idea of their colossal proportions when I tell you that the two largest of these chandeliers are said to measure thirteen metres in height, having forty-five circles of lights and containing fully five hundred candles in each of the chandeliers. For the whole lighting of the basilica eighteen thousand candles were used and fully ten thousand chandeliers. Up above in the galleries of the dome blaze circles of starry light, and the grand arch of the apse and the lesser arches of the nave stand out defined in light against the splendid crimson and gold-fringed draperies which hang in colossal yet graceful folds of perfect beauty, festooned with the inimitable grace of an artist's hand. Not only the brocades of Pope Alexander VII., which usually adorn the basilica on festive occasions, were used, but also thousands of metres of other stuffs; and I was told that eight thousand metres of stuff had been used for the draperies alone, as

the decorations for the present canonization were the most splendid ever executed in St. Peter's. So when one reflects on the gigantic work accomplished, two months seem all too short for the marvelous results obtained.

"Most beautiful of all in effect is the Papal Throne, erected at the back of the apse, the grand arch of the apse encircled by crystal chandeliers and crimson draperies bearing the Pontifical Arms, framing it as a picture with ever-widening rays of light. The throne is an architectural edifice in the Grecian style, with an architrave and Corinthian pillars relieved against high draperies of dark velvet tapestry, whose sombre richness throws into perfect relief the throne and its decorations, which are completely gilded, and the four colossal gilt angels which support the graceful draperies from on high. On each end of the pediment are placed silvered statues of SS. Peter and Paul, while above the Holy Ghost descends in the form of a dove, and on the frieze of the edifice is written the inscription in colossal letters: 'Gloria coronasti eos.' Two large candelabra stand on each side of the throne, resting on the back of the Symbolic Lions of the Apocalypse, with angels above them bearing the open book of Revelations, with the following words: 'Vicit Leo di Tribu Juda' and 'Pax tibi Leo Pontifex meus.' Each of these candelabra bears fifty lighted candles. Directly above the throne, surrounded by rays of dazzling brightness and circles of chandeliers, is an oval picture of the Holy Trinity, in which the Three Persons are represented as if in the act of ratifying by their blessing the solemn rite of canonization performed by their Vicar on Earth.

"Adding furthermore to the effect of the marvelous decorations of the basilica are five magnificent standards, representing miracles wrought by B. Peter Fourier and B. Antonio M. Zacarias, and placed, according to the custom of canonizations, around the church, four of them on the four great pilasters which support the dome, and the fifth over the entrance doors. These stupendous works of art are marvelously lifelike and ex-



ecuted by well-known Italian painters, such as Palonili Cisterna, Galemberti and Grilloti, and, owing to the vast proportions of the spot in which they are placed, it is necessary that the standards should be of colossal size, the figures in their composition being more than life-size. Perhaps most beautiful of the five is the standard of one of B. Peter Fourier's miracles, where a nun of the Order of Our Lady (Canonesses Regular of St. Augustine), founded by the saint, is represented kneeling at the altar of a church to receive the Bread of Life in thanksgiving for her miraculous cure of a terrible disease in the knee, through the intercession of her blessed founder. The coloring, execution and grouping of the figures in this painting are most beautiful and realistic. The fifth standard, over the entrance doors, represents a miracle of Blessed Antonio Zaccarias—the cure of a poor laborer of his native city, Cremona, also a splendid painting. Directly over it is a colossal coat of arms of Leo XIII., as also the arms of the Barnabite Order and the Order of the Canons Regular of the Lateran, flanked on each side by circular paintings representing the heads of the two new saints, whose effect, seen from a distance, is most imposing, thrown out by the rich draperies and countless lights which surround them. To do honor to this solemn occasion the famous bronze statue of St. Peter is clad in magnificent pontifical vestments, the Triple Crown on its head and the Fisherman's Ring on its finger; and the 'Confession,' or tomb, of St. Peter blazing with lights and bright with flowers freshly gathered from the Vatican gardens to lay on the Prince of the Apostles' tomb. Surpassingly rich in its exquisite raised gold-work is the double Pallinni of the papal altar, executed, together with the vestments, especially for the canonization, and where, in the wealth of marvelous and varied design, the embroiderer's art seems to have reached the highest portion of perfection; and no one who has seen this masterpiece of modern Roman art, made by the celebrated firm Tanfani, can compare it unfavorably with the most beautiful of antique embroideries. The



work has been in hand since Easter, and I heard that fifty skilled workers were placed upon it night and day till it was completed.

“On gazing around it, the vast basilica in its festal array presents such a sight of unsurpassed richness and glowing splendor that the eye is fairly dazzled by the universal brilliancy, and you can only liken it to an embodiment of one great ‘Alleluia’ of the Church Militant gathered together from every part of the earth to celebrate the immortal triumph of her heroes of sanctity.

“Wonderful also is the spectacle of those waiting thousands, close together as space will permit, every place, every tribune, every point of vantage, save the space round the Papal Throne, filled to overflowing with a sea of faces—such a vast portion of humanity as is seldom gathered together to celebrate the mysteries of religion. It was, indeed, a sight for the unbeliever as well as the believer, for the sceptic as well as the devout—an object lesson in Christianity for those who would have us believe that our century is not the age of miracles and the great bulk of latter-day humanity no longer believers in God and His eternal truths. No, thank God! we who were in St. Peter’s on that canonization day of 1897 realized to the utmost the truth of that divinest promise, written in the golden glory of the dome above, ‘The gates of hell shall not prevail against her.’

“Admirably carried out were the arrangements for the seating of the people in St. Peter’s, as well as every precaution against the dangers of fire and panic which would naturally suggest itself to the mind in view of so great a multitude, especially after the recent terrible disaster by fire in Paris. Water was especially laid on so that it could be turned on at a moment’s notice, and a corps of firemen were placed at intervals round the basilica and around the dome and high galleries, so as to give instant service if required. Five sanitary stations under the direction of the Pope’s own physician, Dr. Lapponi, and five other doctors were arranged at stated places in charge

of the Sisters of Charity and the Brothers of the 'Benefrattelli.' Thus every possible contingency was provided for; and it only remained to trust in Providence that no untoward accidents would occur.

"The placing of the people was as well arranged as was possible in so vast a space, as will be seen from the plan. The whole enclosure from the chair of St. Peter to the Papal altar was occupied with the Papal Throne and its surroundings, and the seats for the Cardinals, Archbishops, Bishops and Prelates who were to assist. Two small tribunes were erected on each side of the Papal Throne—that on the right for the Grand Master of the Knights Templar of Malta, on the left for any members of reigning royal houses who might be present. On long rows of benches were the places for the Cardinals, Bishops and Prelates, while above them rose the two large tribunes—the one on the right for the Roman aristocracy and the relatives of the Pope, the other on the left for the diplomatic corps, as well as some smaller ones for the princes and nobility holding hereditary offices in the Papal Court. The enormous tribunes occupying the whole of the lateral naves and holding ten thousand persons alone were filled with persons holding tickets of invitation, and two others of scarcely less proportions were placed in the nave proper, facing the Papal Altar and Throne. Below these again were places reserved for pilgrims, and all the rest of the nave was taken up by the public provided with tickets for standing room only. In the circle under the dome four large tribunes, with crimson draperies, were erected for the Chapter of St. Peter's, the President of the Postulators of the Cause, the relations of the saints, the Religious of the Congregation of Our Lady, founded by St. Peter Fourier, the Congregation of the Rites of the Barnabites, etc., etc. Outside in the portico of St. Peter's rows of benches were erected, where those with special tickets could view the Papal cortege as it passed through the basilica from the Scala Regia; so every

available space was used that as many as possible would be enabled to catch a glimpse of the Holy Father.

"It is fully seven o'clock before the lighting of the ten thousand chandeliers and the countless candles is finished; the valiant 'Sanpietrini,' agile as cats in their difficult and dangerous work, scale the giddy heights to the chandeliers, swinging out into the vast space far above our heads in a kind of seat like a swing, suspended by ropes from the high cornices. The feats of agility and daring performed by these men make one unaccustomed to the sight tremble for their safety, but we are assured that they are trained to it from boyhood.

"Meanwhile the procession is already forming in the Vatican, where it will start from the Sistine Chapel. The Holy Father first proceeds to the Sacristy of the Sistine, accompanied by his noble court, and there vests in the magnificent Papal vestments and the triple crown. This accomplished, he goes in procession to the Sistine, where, in the white festal vestments, the Sacred College of Cardinals, the whole Hierarchy and the members of the Pontifical Court await his coming. After a brief prayer at the altar, the Pontiff rises and intones the hymn 'Ave Maria Stella,' and having assumed again the triple crown, mounts the 'Sedia Gestatoria,' when the Cardinal Procurator of the Canonization, Cardinal Aloisi Masella, advances and presents His Holiness with three beautifully painted wax candles, one of which the Pope presents to the Prince-Assistant at the throne, and the smallest one he holds in his own hand all along the passage of the cortege. From the Sistine the Pope and Cardinals pass to the Pauline Chapel, where the Blessed Sacrament is exposed, and after an act of adoration there the procession forms once more to proceed on its way down the 'Scala Regia' into St. Peter's.

"Long as it seems to us waiting inside, it is really not more than half past eight when the procession enters the basilica by the grand central door, and we are warned of its approach by the far-off strains of chanting muffled by the distance—the

Papal Choir singing Mustaf's beautiful "Ave Maria-Stella" as they wind down the beautiful marble staircase and along the stately portico. Every eye is strained in eager expectation towards the door to catch a faint glimpse of the Sovereign Pontiff. Louder and clearer swells the chant, and we know they must be near the door, when suddenly the procession comes within our sight, a seemingly endless defile, two by two, carrying lighted candles in their hands. First in order come the regular clergy, beginning by the Mendicant Orders, the Brothers of Penitence, Capuchins, Minims, Conventuals, Order of Minors, of St. Francis, Carmelites, Dominicans, etc. Then come the Monastic Orders—Benedictines, Cistercians, Camaldolese, etc., each wearing the distinctive habit of his order—a procession in its mediæval beauty like one of Fra Angelico's pictures of the monks of old. After them is the body of Secular Clergy of Rome, headed by the cross-bearer and acolytes, and the Seminarists of the Pontifical Seminary. The College of Parish Priests leads the way, clad in cotta and stole; then the Beneficiaries and Canons of the Collegiate Basilicas, then the clergy of the Minor Basilicas, and finally the Chapters of the Patriarchal Basilicas, each order preceded by its own cross. At the end walks the Vicegerent of Rome, with Vicariate and the members of the Congregation of Rites, who are in charge of the canonization.

"Now comes the first of the beautiful standards of the new saints, a painting representing on one side a miracle of Blessed Peter Fourier, and on the other the saint distributing charity, borne high aloft by the members of the Confraternity of the Blessed Sacrament, while six of the Canons Regular of St. Augustine walk before it, carrying lighted torches, which throw out into splendid relief the lifelike figures in the painting. An interesting detail connected with this standard is that the cords on one side of it were held by a near relation and descendant of the saint, Count Fourier de Bacourt.

"No less beautiful is the standard of Blessed Antonio M.





THE POPE RETURNING TO THE VATICAN FROM HIS DAILY DRIVE.



Zaccarias, borne by the Confraternity of St. Gaetano and escorted by six Barnabite Fathers, also carrying lighted torches. This standard was painted by Prof. Monti, and represents the founding of the Barnabites and the Angelic Sisters of St. Paul, both orders founded by this saint.

"Now, by the white plumes of the helmets of the Swiss Guard we know that the Pontifical Court is approaching, but the Papal cortege is not yet in sight. It is a noble array in picturesque costume—the Chamberlains in velvet and lace, the Procurators of Religious Orders, the Pontifical Confessor, with the Pontifical Preacher, the Chaplains, the Pontifical Jeweler, the Participating Chamberlains (ecclesiastic), Consistorial Advocates, and finally the Cantor Chaplains. After these begin the College of Prelates, the Priest, Deacon and Sub-Deacon of the Pontifical Chapel, the clergy of the Apostolic Chamber, Auditors of Holy Rote accompanying the Master of the Palace of the Apostles and two chaplains carrying a triple crown and mitres to be used in the ceremony, with the Master of the Sacred Hospice bringing up the rear.

"Now the Papal procession proper begins, with the Papal cross and the clergy, in their splendid vestments, sparkling with gold and embroideries, a scene of richest splendor, beautiful in its harmonious coloring. Still they advance in long succession, this moving picture of the entire Hierarchy of the Catholic Church, from its lowest order up to its Supreme and Visible Head, the Sovereign Pontiff.

"The Deacon of the Segnatura, in beautiful vestments, leads the way with the thurible of incense, whose sweet fumes arise in blue wreaths to the heights above, while blazing out in jeweled glory rises the Papal Cross, borne by one of the Auditors of Holy Rote, acting as Apostolic Sub-Deacon. After him are seven prelates of the 'Segnatura,' carrying lighted candles, and then the long file of the 'Canons Penitentiary' of St. Peter's, carrying as symbol of their office long rods adorned with flowers.

"Splendid and imposing is the cortege of Mitred Abbots, who come next in order; then the Bishops, Archbishops, Primates and Patriarchs, each one in pivial and mitre of snowy whiteness—such an assemblage of ecclesiastical dignitaries as has not been witnessed in St. Peter's since the Vatican Council. At last come the Sacred College of Cardinals, Cardinal Deacons, Cardinal Priests and Cardinal Bishops, rising in the scale of dignity to the Cardinal Vice-Camerlango of Holy Church!

"But hark! what is this? The chanting has ceased, and in its place a burst of trumpets loud and clear peal out over the basilica in the grand triumphant measures of a processional march, the famous 'March of the Silver Trumpets' we have so often longed to hear. The 'Pontifex Maximus' is in the temple at last.

"Joyous, clear and beautiful the silvery notes ring out, calling on all that vast multitude to share their triumph; and in response a perfect sea of white handkerchiefs wave silently in the air, as if from the midst of that great multitude a flock of sea-birds had soared into the air, fluttering their snowy pinions along the passage of the Sovereign Pontiff. The deep silence is due to the express desire of the Holy Father, who requested that no applause might disturb the deep religious solemnity of the occasion—a wonderful silence far more eloquent than words, when one reflects that the will of those mighty thousands, so powerful for good or evil, is kept in check only by the slightest wish of one frail old man. Wonderfully, marvelously impressive is the sight as the brilliant cortege moves slowly along through the closely serried ranks of humanity, white as foam with the waving handkerchiefs.

"The Prince Assistant at the throne, the Apostolic Pronotaries, the Cardinals, Deacons and Ministering, and the Master of Ceremonies have all passed on their way, and the Holy Father is before us, amid his noble court. Prince and Cardinal, soldier and prelate, the faithful body guard of his noble guard, with their drawn swords around him; the Swiss guard, pike in



hand, and the crimson-clad 'Palafrenieri,' bearing their precious burden. Far above all the brilliant group under a Baldachin of richest gold, appears the white-robed figure of the Sovereign Pontiff, in his pontifical vestments, with the 'Flabellae' behind him.

"'Vicit Leo di Tribu Juda' is the thought that rises involuntarily to the mind as one looks on that wonderful face of the aged Vicar of Christ, with its sad, sweet smile. Frail in bodily strength, yet strong in the might of the spirit; Pontiff and Sovereign, king and priest, like Melchisedech of old, he is far away in spirit from the splendor which surrounds him, at the foot of the 'great white throne,' whose mercy he is about to supplicate. When the cortege has reached the papal altar the Pope descends from the Sedia Gestatoria, prostrates himself in silent prayer at the Faldstool and then mounts to the throne, where he receives the homage of the hierarchy while the choir sings the beautiful mottett of Ascension Day, 'Viri Galilei.' It is a strikingly impressive group around the throne; three Cardinals, Ledochowski, Macchi and Steinhuber, as Deacon, Sub-Deacon and Assistant Priests, respectively; the Prince Assistant close by the Holy Father's side, and the Bishops and Archbishops' Assistants seated on the steps, and the consistorial Advocates, in their flowing robes of purple. The remainder of the dignataries are placed all around while the Cardinals, Archbishops and Bishops are in long rows down each side. Seen from where we are, the rows of mitres seem almost interminable, and in reality there are fully five hundred Bishops in the 'presbyterium.'

"When all have taken their places the ceremony of Canonization begins by the Cardinal Postulator, accompanied by the Consistorial Advocates, advancing to the throne and making the first 'instance' or supplication for Canonization to the Pope, called 'Instanter,' which is replied to for His Holiness by the Papal Secretary of Briefs. He declares that the Pope, though recognizing the heroic virtues of the candidates for Canonization

and the miracles wrought by their intercession, wishes, before celebrating so solemn an act, to beg anew the assistance of God and the prayers of the Blessed Virgin and saints, that the ceremony may be accomplished in a holy and befitting manner. Then the 'Litany of the Saints' is intoned by the Papal Cantors, and the whole congregation joins in the solemn and impressive chant, begging mercy from on high.

"After this is finished the Cardinal Postulator, with the same formula, again makes his supplication, this time adding the word 'Instantius' to the ritual. Again the Secretary of Briefs responds, that greatly moved by the gravity of the act he is about to perform, the Pontiff desires that before his final decision all should join him in imploring the enlightenment of the Holy Ghost; and with this he descends from the throne to kneel in humble prayer before the altar, while the Cardinal Deacon, saying 'Orate,' exhorts all to pray. Then the Pope intones the 'Veni Creator,' and the vast throng of people with one voice take up the strain. At its conclusion the prayer to the Holy Ghost is chanted by the Pope, and the third instance for the Canonization begins in the same solemn order as before by the Cardinal Postulator and the Consistorial Advocate, this time adding the words 'Instantissime' to the two former, 'Instanter' and 'Instantius.' For the third time the Pope responds that, feeling aware the Canonization is pleasing to God, he will finally and definitely pronounce the decree; so, seated on the throne, with the whole hierarchy around him, the Sovereign Pontiff pronounces 'Ex Cathedra,' the solemn decree of Canonization in the usual formula, after which the Postulator approaches the Pope, and begs that he will deign to order the sending out of Apostolic letters, to which His Holiness responds 'Decernimus.' Then the Consistorial Advocate, turning to the Pronotaries Apostolic, calls on them to draw up a memorial of the Act of Canonization, to which they reply 'Conficiemus,' appealing as witnesses to the persons who surround the Pope.

"And now, at last, with all due form and ritual, the rite of

Canonization is accomplished, and the Pope, rising to his feet, intones the 'Te Deum' to thank God for the new saints admitted to his glory, and to declare to all present that the rite is completed.

"Impossible for words to describe is the scene that follows, for scarcely have the last notes of that marvelous voice died away on the listening air than the hymn is caught up and re-echoed by all those thousands assembled there; and soon the vast precincts of the Vatican Basilica are ringing again with the grand triumphant strophes, rolling in great waves of sound through the crowd like the roar of the sea on a rocky coast, while the great bells of St. Peter's ring out to announce the glad tidings that two new names are on the roll-call of sanctity for all eternity. Like an answering echo from the heart of the Universal Church to the summons of the world's Basilica, every church or chapel of the Eternal City peals its joy-bells to join in the note of triumph; and our only regret at being present inside of St. Peter's is that we cannot hear that universal rejoicing, which surely must be one of the most wonderful things of this memorable Canonization Day.

"At the end of the 'Te Deum' the Cardinal-Deacon invokes the new saints for the first time, and the Pope sings the prayer prescribed for them. Then the Cardinal chants that 'Confiteor,' inserting in it the names of the new saints, after which the Pontiff, standing at the throne, gives the Absolution and Benediction, closing this part of the imposing ceremony.

"After this the Pontifical High Mass begins; but by the advice of his physician, who feared the great fatigue for him, the Holy Father relinquished his intention of celebrating it himself, and it was pontificated in his place by Cardinal Oreglia di San Stefano, Dean of the Sacred College, the Pope assisting at it from the throne.

"The music rendered by the papal choir, under the direction of Maestro Mustafa, is Palestrina's celebrated 'Mass of Pope

Marcellus,' exquisitely rendered by the trained voices of that chosen choir.

"After the gospel a papal homily is read by the Secretary of Briefs, and the second Plenary Indulgence and Papal Benediction given; and at the offertory another rite proper to the Canonization was accomplished—the offering to the Pope of various symbolic gifts—bread, wine, turtle-doves, doves and various birds, by the Postulators of the Canonization. The offerings, which the Cardinals of the Congregation of Rites, Deacons, Priests and Bishops have the privilege of presenting to His Holiness, are placed on a table near the throne, and a procession is formed to present them. First come the oblations for the cause of St. Antonio Zacharias, headed by two macebearers and a master of ceremonies; then two gentlemen in waiting of the Cardinal Vicar, carrying two large painted candles, with pictures of the saints and the papal arms. Following them is the Cardinal Vicar with the Cardinal Procurator of the cause, and near them the Postulators; two Barnabite Fathers, one with a painted and gilded cage containing doves, the other with a lighted candle.

"Then come the gentlemen-in-waiting of the Cardinal Priest (Cardinal Laugeineux) bearing loaves of bread on gilt and silver plates, closely followed by the Cardinal himself, accompanied by two more Barnabites, one with a candle and the other with a cage of turtle-doves.

"At the last comes the third Order of Cardinal Deacons represented by Cardinal Macchi, and his two gentlemen-in-waiting, carrying two small barrels of wine and water, respectively silver and gold, and followed by another couple of Barnabite Fathers, this time bearing a cage with little birds of various kinds. When the procession reaches the throne the offerings are solemnly made with the prescribed ritual to the Holy Father by the Cardinals in person, the Pope blessing each oblation when it is presented to him.

"The offerings for the cause of St. Peter Fourier are made in



precisely the same manner, but by other Cardinals of the Congregation of Rites, assisted by the Canons Regular of St. John Lateran; and then the final ceremonies of Canonization were over, and the holy sacrifice continued in the accustomed manner.

"An exquisitely beautiful Mote, composed expressly for the occasion by Mustafa and the words chosen by Monsignor Ugolini, was rendered by the papal choir—a joyful melody well befitting the occasion and the triumph of the newly beatified. 'Alleluia! Alleluia!' sang the choir of one hundred and thirty voices in perfect unison, their triumphant notes soaring to the vaults above; and hush! is it an echo from those far-off regions of joy, where the serene spiritual beauty of the music seems to have led us? But an answering 'Alleluia' comes from the mighty dome above, a prelude to a chorus of angelic, childish voices, clear and sweet, the bird-like notes echoing through the vast spaces with a pean of unutterable rejoicing, giving back note for note the varied harmonies of Mustafa's sublime composition. Inexpressibly touching was the effect of that unseen choir of pure young voices so near to heaven where their melody is soaring in strains of sweetness so true and spiritual that even angels could have bent to listen to earth's voices.

"This chorus was executed by one hundred and seventy boys from the trained choirs of various religious institutions of Rome.

"With the greatest devotion the Pontifical Mass proceeds till it comes to the elevation, when the Pope descends from his throne to kneel at the fald-stool in humble adoration. The triumphant music ceases as the Cardinal elevates the Sacred Host on high, and a clash of arms re-echoes through the Basilica when the soldiers present arms to the 'Lord of Hosts,' to be followed by a silence deep and impressive—the silence of a great multitude holding its breath in awe and wonder.

"Then once again comes the sound of silver trumpets from on high, executing in low, soft measures the 'Harmony in the Dome,' each liquid note of the plaintive melody floating down

like an angel's message and quivering away on the silent air, where it seems to linger lovingly amid the spaces of the dome, where God's blue heaven looks in through the sky-lit windows.

"When the mass is at an end the Sovereign Pontiff rises and gives the triply-solemn Papal Benediction, all kneeling to receive it. Then he mounts the 'Sedia Gestatoria,' to be carried away in the same solemn order as before, with all the court and hierarchy around him.

"Once again as he passes through their midst the people receive the Holy Father with overwhelming enthusiasm, the white sea of handkerchiefs being, if possible, more dense than before, and considering the morning's fatigue His Holiness looks wonderfully well, frequently rising in his chair to give his blessing right and left.

"The cortege returns to the Vatican by the entrance in the Blessed Sacrament Chapel, and as the Sovereign Pontiff nears the gateway and disappearing from their sight, that last glimpse is too much for the loyalty of the multitude; enthusiasm, long restrained, passes the bounds at last, and a burst of applause—a clapping of hands like a storm—breaks out all over the Basilica irresistibly, and until this moment one does not seem to have realized the enormous numbers assembled here—fully sixty thousand souls at least.

"The clocks rang out one o'clock when the ceremony of Canonization is over at last, peacefully and tranquilly and without the least unpleasant incident to mar its deep religious peace; but it is fully an hour later when the crowds have dispersed, leaving the Basilica free till half-past three, when it was once more open, still in all the beauty of its decorations and illuminations, to the general public. They availed themselves of the privilege in tens of thousands, the plaza and streets leading to St. Peter's being so densely crowded from early afternoon that it was only with the greatest difficulty that the church was closed at last in the evening, owing to the enormous crowds who filled it being so slow to disperse. All through those long hours

from half-past four in the morning till half-past seven in the evening, the eighteen thousand candles gave out their steady light with brilliancy undimmed; and when at last they were extinguished as the shades of evening fell, the illuminations of the facade and colonnades outside began, under the skilful hands of the 'Sanpietrini,' to the admiration of the crowd in the plaza. Truly, when all was finished and the perfect architecture of the Basilica and the graceful curve of the colonnades blazed forth in lines of light against the clear night sky, the picture was one of fairy-like loveliness, while the narrow streets of the 'Borgo,' and, in fact, nearly all the streets of Rome, with their stately palaces and tall old houses, were gaily decorated with lights and colored lanterns, the whole city being 'en fete' in honor of the new saints as it has not been for many a weary year, while the traffic, both vehicles and on foot, is something astonishing, full of life and animation."

Again in 1900, the same writer thus records her impressions on witnessing the canonization of Blessed John Baptist La Salle and Blessed Rita of Cascia:

"For the first time in the history of St. Peter's, electricity (provided from the plant in the Vatican gardens) was called in to add its quota to the brilliancy of the decorations. Central-point of the glowing mass of crimson brocade with which walls and tribunes were covered stood out the papal throne in the apse, under the chair of St. Peter; studiously rich, yet severely simple in effect. The light of the pictured windows above it, with their delicately-colored transparencies, fell upon the seats reserved for the hierarchy grouped around the Sovereign Pontiff and on the velvet-covered tribunes of the Royal guests, the Diplomats, the Roman patriciate, and the dignitaries of the papal court. The apse was one blaze of light; from the picture of the Holy Trinity framed in circles of electric light, to the rows of candles above the mosaic lettering, and the graceful candelabra standing on the window cornices. All through the radiance was continued, in thousands of candles following the



lines of architecture, and rows of lights encircled the dome, where rosy curtains tempered the sunlight pouring through the windows. Garlands of crystal chandeliers were suspended from the arches; between each one of which from apse to door, hung magnificent tapestry standards representing the miracles of the saints to be canonized, alternated with symbolic figures of the 'Virtues.' These pictures are one of the characteristic features of the Canonization. Here I noticed the life-like representation of a boy cured of a mortal illness by invoking the aid of Blessed La Salle; there an old man arises from a bed of suffering; the vision of the Blessed Rita hovering over his head—the living proofs of the impossible made possible through means of those by whom God manifested His power.

"A vista of crimson velvet tribunes filled to overflowing, occupied the space beneath the pilasters of the Dome, leaving the centre around the Tomb of St. Peter and the aisle in the middle of the church free for the passage of the papal procession down as far as the Portico. Every other portion of the vast Basilica was peopled with the ranks of the faithful; and as one looked around from the radiance of the walls to the faces of that far-reaching multitude one realized indeed that this was an occasion unique in our generation. Humanity, an army of humanity everywhere, far as the eye could reach. If their numbers had seemed imposing outside in the great piazza, how much more so here inside the limits of one of the few of the world's edifices capable of containing them. Everything rich, splendid and gorgeous in the treasury of the Basilica was displayed to solemnize the Canonization morning. The statue of St. Peter was clad in the pontifical vestments,—the papal tiara on the head, jewelled clasps glittering on the brocaded cope, and the ring of the fisherman flashing from the bronze hand uplifted in blessing. Cellini's priceless cross and candlesticks surmounted a frontal of embossed gold-work on the papal altar, and soft-toned masses of natural flowers wreathed the balustrades; for even flowers—a rare object in a Roman basilica—were not wanting



to this feast of richest color. Incessantly the human picture in its splendid setting changed before us. Now a picket of Swiss guards marched up the aisle with a resounding clash of steel, their uniforms dazzling as a ray of sunshine; then a detachment of the Palatine guard, and the magnificent Pontifical gendarmes, towering like giants above their fellows. Finally in a flash of splendid accoutrements the officers of the Pope's noble guard excited general admiration as they took their stand on guard around the papal throne. Still we waited. The clocks chimed out the hour of eight, then its quarter; and then came the sounds of chanting. The procession had started from the Sistine Chapel and was traversing the 'Scala Regia' and the Portico. All eyes were turned instinctively to the open doorway of the church, but as the chant went on, slow and measured, the singers still remained invisible, till at last, almost unexpectedly, the forerunners of the great procession entered St. Peter's. The familiar habits of the Christian Brothers led the way, walking two by two with lighted candles, and bearing before them a plain wooden cross. 'I carissimi!' murmured the crowd as they passed; for under the familiar title of the 'most beloved' are the blackrobed sons of La Salle known by the Roman people, among whom they have long made their home. Surely every country in the world must have sent its representatives of the Order to share in the triumph of their saintly founder; and joy and satisfaction were clearly visible on the good Brothers' faces. For this day alone the papal procession had changed its order of precedence, and the Religious Orders of Penitence had yielded the place of honor to the Christian Brothers of the Augustinians. One order after another followed in long array; Capuchins, Franciscans, Carmelites, Servites, Minims, Conventuals, Recollects, Passionists, Dominicans, etc., in their beautiful picturesque habits, the candlelight illuminating the downcast faces and tonsured heads as they slowly pass along to the strains of the 'Ave Maria Stella;' white-robed Cistercians and Olivetanes, Trappists, Canons-Regular of

the Lateran, forming a contrast to the black-robed Benedictines; they come and still they come; the secular clergy following the Regular—the College of Parish Priests, Canons belonging to the Collegiate Churches, the clergy and chapter of all the Basilicas, the Vice-gerent of Rome with his staff of dignataries, and the members of the Congregation of Rites—a mass of glowing violet and purple, of snowy surplices, of jewelled crosses and basilica standards; for each basilica carries its distinctively beautiful standard. As the defile passed through the church to the apse, each order, basilica and chapter took their places in the seats reserved for them; those of the Augustinians and the Christian Brothers being especially near the altar. At last an exclamation ran through the crowd of ‘I Santi’ (The Saints) and in the doorway appeared two splendid, almost colossal banners exquisitely painted—the standards of the new saints. The first is that of Blessed Rita of Cascia, surrounded by the Augustinian Monks. Their torches shed a strong light on the pictured presentment of the humble religious, kneeling before her crucifix in prayer; a thorn from the crownpierced Head striking her brow with the supernatural wound the saint carried till death; groups of child-angels scatter above her fruit and flowers,—symbols of the roses of eternity to replace the earthly thorns. One longs to know more of the life-history of this holy woman, so comparatively unknown to our busy world,—a life spent for God in the retirement of the Umbrian hillsides amid a people whose descendants now walk so proudly before the banner of the ‘Saint of the Impossible.’ On the other side of the standard is portrayed another miraculous occurrence in the life of Blessed Rita; her reception into the Augustinian Convent through the heavenly intervention of her patron saints, St. Nicholas, St. Roch and St. John the Baptist. The two saints of to-day’s ceremony were wonderfully illustrative of the variety of sanctity in the Catholic Church—one the type of the contemplative and the other type of the active life. None the less beautiful in its conception and execution than the

standard of Blessed Rita, is that of the founder of the Christian Brothers borne by his spiritual children. The well-known benevolent features of the Blessed La Salle stand out prominent in the painting among the group of attendant brothers. On one side of the banner St. La Salle is represented as making his solemn vows; on the other in the midst of the young souls he loved to instruct—this last picture splendidly embodying the whole life-work and spirit of the saint, and of the Order which has done such marvelous educational work in many generations and in many lands. The cynosure of all eyes was the Duke La Salle—the representative of the saint's family who bore the gold cords of the banner. As the tall military-looking gentleman passed us by, we looked curiously to see if we could trace any resemblance between his well-cut features and those of the saint on the banner above him.

“Slowly the heavy standards passed out of sight but still the ranks of the Church incessantly advanced; Papal Chaplains, Papal Chamberlains, Procurators of Religious Orders, Pontifical Cantors, Prelates of the Papal court, the Auditors of the ‘Holy Rota’ and of the ‘Segnatura,’ Penitentiaries of the Basilica, the Master of the Sacred Hospice, the prelates Mitre and Tiara-bearers, the mitred Abbots; all in robes and vestments producing such color-combinations as fairly to dazzle the eye. Only one somber hue struck the note of contrast—the papal preacher in his Franciscan habit and the papal confessor in the black robes of an Augustinian. One began to think the cortege must be nearly at an end when the first detachment of bishops set foot within the portals—the beginning of the four hundred episcopal dignataries of every land who walked before Leo XIII. in the Canonization procession of 1900. At that moment only, when the Bishops commenced to enter the Church, did the Pope assume the pontifical vestments in the Sistine Chapel, preparatory to descending into the church. To give an idea of the length of the procession, it is enough to state that

it took more than an hour and a half for all to reach their places around the altar.

"Two by two, in cope and mitre, the pastors of the Church, defiled before the Tomb of Peter, from whence they received their Pallium of office, Eastern Patriarchs in vestments of Oriental magnificence contrasting with the simpler, yet rich raiments of the Bishops of the West. Orientals, Latins, Anglo-Saxons; racial types under the snowy mitres widely varied as the nations they represented; as for example our American Archbishop Corrigan or Bishop McDonnell, seen side by side with a Portugese Patriarch, a Polish prelate or an Armenian bishop. America's hierarchy was well to the fore in the imposing defile; and one heard many a patriotic American pilgrim pointing out with pride to their foreign neighbors, their respective bishops with their attendant priests. The long array of cardinals followed the bishops, then the immediate members of the papal courts, and then the crown of all the splendor that had gone before—the golden canopy of papal state covering Pope Leo XIII. Only a worn aged form, with a pathetic sadness of feature and expression, leaned against the stately gestatorial chair. By rights it seemed as if the tiara, the gold vestments, the crimson-clad bearers, and the rich court uniforms of his entourage, must have overwhelmed and eclipsed the personality of the frail venerable figure; Pope Leo XIII. stood out above all; majestic in spite of frailty—the fit successor of a long line of sovereign Pontiffs. The realization of this, as well as human sympathy for the Holy Father's isolation, reached the heart of the people; and a muffled roar of the forbidden enthusiasm crept through the multitudes; to be merged, as the injunctions of silence were remembered, into the cadences of the 'March of the Silver Trumpets,' which rang through St. Peter's with such a triumphant, yet rejoicing note, as the cortege passed up the church to the throne. In silent prayer the Pope knelt before the altar, then ascending the throne to re-



ceive the homage of the hierarchy; while the choir sang Palestrini's beautiful Ascension Day mottett 'Ye Men of Galilee.'

"Then ensued the solemn rite of Canonization. The Sovereign Pontiff in cope and mitre remained seated on the throne; and the first 'Instance,' or demand for the Canonization of Blessed Rita of Cascia and Blessed John Baptist La Salle was made, by the Cardinal Procurator of the Cause and the consistorial advocates, escorted by the pontifical Masters of Ceremonies. The Secretary of Briefs standing by the throne responded in the name of the Pope, and declared the desire of His Holiness to implore the aid of God and of the saints before deciding upon an event so important in the church; though altogether realizing the heroic sanctity and virtues of the candidates for Canonization. The Litany of the Saints was then intoned, and at its conclusion the Cardinal Procurator's procession again approached the throne, and bowing low made the second request for the Canonization; upon which the Pope, still deferring the final decision, descended from the throne, to kneel at the foot of the altar surrounded by the hierarchy, when His Holiness intoned the 'Veni Creator' to beg the light of the Holy Ghost; all joining in singing the hymn. When the Pope had returned to the throne again on the conclusion, the Cardinal Procurator made the third instance, which is curiously varied in the three applications by the formula of words—the first time the word 'Instanter' being used, the second time 'Instantius' and the third time 'Instantissime.'

"A short pause, and all the Cardinals, Patriarchs, Bishops and dignataries arose in their places to listen, standing to the papal decree of Canonization, pronounced by Pope Leo XIII. with unspeakable solemnity, reverence and authority. Blessed Rita of Cascia and Blessed John Baptist La Salle, after long and serious deliberation and the imploring of Divine help, and the counsel of the hierarchy, were defined and decreed to be of the Holy and Undivided Trinity, for the exaltation of the Christian religion and by the authority of our Lord Jesus

Christ, of the Blessed Apostles Peter and Paul, and by the papal authority. Their names were inscribed in the catalogue of the saints, and in all the church it was established that their memory be celebrated with devotion on the anniversary-day of their birth. The assistants advanced and removed the mitre from the Pope and Leo XIII. stood at the throne, bareheaded, his voice vibrating as he intoned the 'Te Deum,' to bid the Church rejoice that two new confessors had gained their crown. The bells of St. Peter's burst forth in a joyous peal for the Canonization ceremony accomplished. Then a tumult of bells awoke over the whole city of Rome, unheard and unnoticed in St. Peter's alone; for there the human voice of a 'multitude of tribes and peoples' sang the 'Te Deum' in a mighty roar, overpowering all other sounds. Begun by one feeble quavering voice, the chant rose and fell, powerful beyond description; words and harmony one grand act of faith. The final ceremonies were accomplished; the Postulators of the Cause had thanked the Sovereign Pontiff for the decree; the Protonotaries-Apostolic, called upon by the consistorial advocates, witnessed the deed of Canonization. The new saints were invoked in the responsary and prayer; and after the recitation of the 'Confiteor' by a Cardinal-Deacon, mentioning the names of the newly canonized; the Sovereign Pontiff, first pronouncing the absolution, arose and solemnly imparted the Apostolic Benediction to terminate the rite. Then came the celebration of Pontifical High Mass by the Dean of the Sacred College. After the Introit (until which he recites the prayers at the altar) His Holiness assists at the Mass from the throne; rising at the gospel and descending to kneel at the altar at the time of the consecration. But not even during the course of the Mass are the ceremonies peculiar to a Canonization over; for at the offertory a series of symbolic gifts are offered to the Sovereign Pontiff. These gifts are the offerings of the Procurators of the Cause of Canonization, presented to His Holiness by the Cardinal Procurator, and carried in procession to the foot of the throne by a Cardinal-



TOWER AND HALL OF POPE LEO IV. AND VIEW  
OF ONE OF THE SUMMER HOMES OF  
HIS HOLINESS LEO XIII.





Bishop, a Cardinal-Deacon and a Cardinal-Priest. The presentation was one of the most striking ceremonies of the rite, like an old-world picture of solemn pontifical state, taken from the pages of some illuminated missal. The crimson robes of the Cardinals, borne behind them by purple-clad attendants, the violet of the masters of ceremonies, and the contrast between the religious habits of the Christian Brothers and Augustinians, and the velvet and lace of the gentlemen-in-waiting who carried the gifts, were in themselves a study,—the centre-point of the picture being the figure of the venerable Pontiff, as he bent from the splendor of the throne to receive the gifts from the kneeling Cardinal. These were great painted wax candles, which signify Our Savior enlightening the world; beautiful gilt and silver cages, containing respectively snowy doves and turtle doves, emblem of the peace of the fidelity of souls of the just; gold and silver loaves of bread, in token of the heavenly nourishment of saints on every virtue; gold and silver barrels of water and wine, which mystically represented baptism and sanctifying grace; and finally most beautiful of all, a large gilded cage full of various song-birds, the fluttering of whose tiny wings denotes the eternal heavenward aspiration of sanctified souls.

“Seldom, on the occasion of any papal function, has the music of the papal choir, severe yet beautiful, been more perfect, or more in keeping with the most solemn of ecclesiastical rites. Boy-voices in the Dome, clear as those of the birds escaped from their golden cages, struck a gladder note than that of the Gregorian severity of the choir; and all through the Offertory and at the ‘Sanctus,’ the singers wove their intricate harmonies. Then came silence—the unbroken silence of the consecration—followed by a presentation of arms at the elevation. Seen through the faint haze which prevailed the church, as the smoke-wreaths mounted slowly upwards from lifted censers the scene was not soon to be forgotten in its solemnity—the Sovereign Pontiff and the multitude in adoration; the saluting army on bended knee; and above it all the throbbing of the invisible Silver

Trumpets, wailing in tremulous staccato the pathetic measures which are an embodiment of homage and adoration. It seemed as if one awoke from a dream when the Mass had ended and the Pope once more appeared on the gestatorial chair in the midst of the returning procession. A smile dwelt on the Pope's features as he moved slowly along, and this time the enthusiasm went unchecked. The religious rite was over and Leo XIII. was in St. Peter's for only a few brief moments more, soon to be hidden from his people's view within the gateways of the Vatican, so they cheered incessantly in a very thunder of 'vivas.' 'Il Santo Padre is ninety years old, God bless him, and we may never see him again in St. Peter's,' said a veteran Roman in the crowd, and probably that was the sentiment that moved the thousands and made them follow the chair with their eager gaze, unmindful of the hierarchical pomp around him. The great event was over; the rainbow hues of moving color had faded from the picture, and we turned reluctantly away, from the candle-radiance of the interior to the noonday sunshine of the piazza, where the crowds unable to assist at the morning celebration took our place, thronging the brilliantly lighted Basilica till twilight, and drinking in with their beauty-loving eyes the splendor of the church that is their proudest boast."

## CHAPTER XXI

### *Leo XIII and Slavery*

THE CHURCH ALWAYS IN FAVOR OF FREEDOM—TESTIMONY OF THE NON-CATHOLIC HISTORIANS—PAGANISM MADE SLAVES OF SUBJUGATED PEOPLES—THE EFFORTS OF LAS CASAS—LEO XIII. AND SLAVERY IN BRAZIL—LETTER TO ARCHBISHOPS AND BISHOPS OF THAT COUNTRY URGING THEM TO LABOR FOR ABOLITION—CARDINAL LAVIGERIE AND THE SLAVE TRADE IN AFRICA—HOLY FATHER'S EARNEST ENCOURAGEMENT AND CO-OPERATION GIVES LARGE AMOUNT TO FORWARD ANTI-SLAVERY PROPAGANDA—MILLIONS FREED IN BRAZIL AS RESULT OF LEO'S LETTERS—POPE AND LINCOLN COMPARED.

WHATEVER charges intolerance may bring against the great Catholic Church one fact it cannot deny—the church has been against slavery in every form from the very beginning of Christianity to the present. We have shown that the papacy has made for peace, quoting Protestant historians of repute. It were far easier to prove by historians who are, or have been, professed free-thinkers that universally the church has been for freedom. Lecky, in his "History of Civilization," again and again declares that to the Catholic Church the mass of mankind owe the fact that they are not now slaves as the common people were in the old pagan days. It is a fact which cannot be denied that, previously to the coming of Christ, whenever a stronger nation defeated a weaker one in war, the usual custom was to hold the men, women and children in slavery. How often did the children of Israel become slaves? The Egyptians made slaves of those they conquered; later so did the Greeks. Centuries passed and the Pagan Romans made slaves of the Greeks, as they did of the

Gauls and other races round about. Men and women, in these days, were considered spoils of war and were bought and sold as horses and cattle are sold in our markets to-day.

But Christianity came and, as Allison says in his *History of Social Order in Europe*, "the darkness seemed to rise as soon as the Church emerged from the catacombs." Compare the conditions of Christian peoples with that of the people of pagan countries in the beginning of the fifth century. It cannot be forgotten that St. Patrick first knew Ireland in the capacity of a slave. The pagan Kelts made slaves of their enemies, just as the Turks made slaves of Christians when the Crescent was in the ascendant in Asia. Mohammedanism has always been a slave-holding religion, and it was only yesterday, as time goes, that Russia freed her serfs. Is there no significance in the fact that when she did so all the Catholic nations of Europe were without slaves? Long before Gregory XVI. issued a bull prohibiting the traffic in slaves, Pope after Pope had condemned the practice of one man or one nation holding another as slaves. The efforts of Las Casas to free the red races of Latin America cannot soon be forgotten. Nor were his efforts without encouragement from high sources. As a matter of well-known history the great struggles had much encouragement from King Ferdinand, from the regents Cardinal Ximenes and Adrian,—the latter afterwards became Pope,—and Emperor Charles V. He had much more than encouragement from the regents, and if either of them had survived ten or fifteen years, Las Casas would probably have been advanced to a position of great influence. They were priests of high capacity and noble character and both gave most decided approval to the policy of Las Casas. Unfortunately for his cause, they died as King Ferdinand had died before them, and the matter was transmitted to Charles V., who, notwithstanding his high regard for Las Casas, found that his imperial troubles compelled him to leave the American slavery question to his Spanish counselors, and these men, deriving profit from the oppression of the redmen, maintained it,



and drove Las Casas into retirement and obscurity. Nevertheless, the reform he had begun eventually succeeded. For the most part slavery became unknown in Latin America within a century after his death. He won, although he was not alive to see it.

Yet even he, dauntless hero that he was, was not the first to declare slavery wrong; nor was he the last. In proof of the latter remark let it be recalled that Gregory occupying the Chair of Peter, publicly declared that he meant to exert all his "paternal solicitude to prevent Christians from engaging in the traffic of blacks," and that it was he who declared to the world in an official document of striking vigor, "Wherefore, by virtue of the apostolic authority, we condemn all these things afore-said, as absolutely unworthy of the Christian name; and by the same authority we absolutely prohibit and interdict all ecclesiastics and laymen from venturing to maintain that this traffic in blacks is permitted under any pretext or color whatever; or to preach or teach in public or private, in any way whatsoever, anything contrary to these apostolic letters."

This reminds one of Guizot's statement in his "History of Civilization" that "the Roman hierarchy always combated slavery with much perseverance." It is Lecky, however, who tells us that the Papacy in the mediaeval ages was "the most zealous, the most unswerving and the most efficient agent in emancipating the serfs." Even the semi-Nihilist, Bluntschli, observes rather grudgingly that "the liberation of the serfs was largely due to the influence of the Church." Gniest, distinguished as a German Protestant historian, unhesitatingly declared that, in the early days of Christianity "the Church was the first to procure manumission for slaves." Certainly Pope Gregory's words speak with no uncertain sound. Yet a stronger speaker was to come after him.

When Leo XIII. ascended the Papal Chair slavery lingered only in Brazil and Africa. Russia had abolished serfdom, and slavery had perished in the United States. In Brazil his in-

fluence was to play an important part, as we shall see, but in Africa the case was more discouraging. Christian Europe had expunged slavery—on paper—but peculiar conditions existed in the Dark Continent and excited grave apprehension. Perceiving a fertile field of operation in Africa, the European States, as a famous historian has remarked, “had swooped down upon Africa, as if by common consent.” The English, the French, the Germans, the Italians, the Portuguese, the Belgians, all set to work to establish a foothold in that which used to be called the Dark Continent. One would have supposed that the settlement of so many civilized powers must have a direct and immediate influence towards the suppression of the slave trade in Africa. But the influence at first was not direct, and it certainly was not immediate. On the contrary, its earliest effect was to encourage the invasion of Africa by shoals of adventurers and traders and traffickers of all kinds, who only cared about Africa as a place in which money was to be made, and who were as willing to make it, indirectly, at least, out of the slave trade as out of any other business. Such men, therefore, encouraged and stimulated the Arab slave trade, because they were able themselves to make a profit out of it. Then, there were internal jealousies, misunderstandings and quarrels; there were religious distrusters and dissensions among the missionaries from Europe, and, indeed, among the pioneers of European civilization of all kinds.

All this tended, undoubtedly, to make the work of the Arab slave traders more easy and more profitable than it would otherwise have been. It is likely that if any one European Power alone had been put into possession of all the African regions which were occupied, or coveted by so many European Powers, the slave trade would have been to that extent, quickly, although gradually, suppressed. But the controversies and the disputations prevented for a long time any possibility of united, or even uniform, action.

Cardinal Lavigerie was the first to call the attention of

Europe to the menacing danger in Central Africa. With sincerity, with passion, and with power, he preached a new crusade against slavery. There had been a Conference held in Berlin, in 1884 and 1885, for the purpose of coming to some understanding and settlement amongst the states, European and other, which were interested in the affairs of West Africa. The States represented at the conference were England, France, Germany, Spain, Portugal, Holland, Belgium, Turkey and the American Republic. In January, 1885, the conference agreed upon the prohibition of the slave trade in Africa. The attention of Leo the Thirteenth had been for a long time directed to the new condition of things which was brought about by what people called the "opening up" of the African Continent. Cardinal Lavigerie appealed to the Pope for an authority which might enable him to address himself to all the nations of the earth, in order to obtain a common declaration against the slave trade. Leo gave him the authority. The Pope expressed, in the letter which he sent to the Cardinal, his confidence still in the promises of the States, which, at the Berlin Conference, had pledged themselves to the suppression of the slave trade in the regions over which their influence extended. The Pope declared that he had especial hope from the intervention of England, "which had so well, and for so long a time, proved her interest in the cause of the negroes. We do not exhort you," the Pope said to the Cardinal, "for a virtue so active as yours has no need of exhortation, but we rather congratulate you on the fact that you continue with such a courage, and such a constancy, to carry out your projects under the auspices of God. Your episcopal charity could not find a better employment anywhere on earth." The Pope accompanied his letter with a gift of 300,000 francs, taken from the presents which he had received on the occasion of his sacerdotal jubilee. The 300,000 francs were, of course, to be devoted to the purposes of the anti-slavery crusade. The Pope, it may be pointed out, had long before this made many a struggle against slavery. More lately he had addressed an

Encyclical to the Archbishops and Bishops of what was then the Empire of Brazil, invoking their assistance in the complete extirpation of the horrors of domestic slavery. In that Encyclical the Pope had borne a willing testimony to the general desire of the Brazilian people, and of their Sovereign, that there should be no slavery within that great and rising state.

On the 24th of May, 1888, the Pope received in audience a great deputation of those who were interested in the suppression of the slave trade. Cardinal Lavigerie, then Archbishop of Carthage and Primate of Africa, was at the head of the deputation. There were twelve missionaries from Algeria and twelve negro slaves, or at least, negroes who had been slaves, and were ransomed by missionaries in Central Africa. Cardinal Lavigerie addressed the Pope on behalf of the deputation. He made, naturally, an allusion to the Encyclical which the Pope had just addressed to the archbishops and bishops of Brazil, urging them to work for the abolition of slavery in the South American empire. I may say incidentally that the question in Brazil had come to be merely a question between gradual and immediate abolition; there were still about a million of domestic slaves there. The effort of the Pope had undoubtedly much to do with the bringing about of the policy of immediate abolition. Cardinal Lavigerie pointed out in his address that the condition of the African negroes sold into slavery was far worse than the state of the domestic slaves in Brazil. "This is the first time," he said, "that Christian negroes come from the very centre of Africa have appeared before the Vicar of Christ." The Pope replied in eloquent and touching words:

"Since," he said, "Africa is the principal theatre of this traffic, and the land appropriated by the slave trade, we recommend to all missionaries who preach the Holy Gospel there to consecrate their strength, and even their lives, to that sublime work of redemption. We recommend them also to ransom as many slaves as it may be possible for them to do, or at least to obtain for the slaves all the solace of the most tender charity.



"But it is upon you, above all, my Lord Cardinal, that we count for the success of the work and the missions of Africa. We know your active and intelligent zeal; we know all that you have done up to this day, and we have full confidence that you will not rest until you have brought your great enterprise to a happy end."

Cardinal Lavigerie set to work with characteristic energy on his new crusade. He preached it himself in England, in France, in Italy, in Holland and in Belgium. The King of the Belgians, Leopold the Second, gave every countenance and help to the Cardinal's mission. The power of the Arab slave traders was soon in the way to be completely broken in Africa. Cardinal Lavigerie did not live to see much of the success of his work. He died on the 22d of November, 1892. The whole civilized world joined in paying tribute to his sincerity, his energy, and his devotion to the great cause which he had made his own. The Monitor of Rome said with truth, that "history will not name the Cardinal without naming the Pope; the two will live together in the memory of men; that alliance honors them both. They understood each other, and in uniting they conceived and executed works to which are attached the redemption of a continent and the uplifting of a people. From the first, in fact, Leo the Thirteenth had divined the Cardinal as one of the men who best deserved of humanity. The constant thought of the Pope was to counsel him, and to sustain him; to make use of him for their common purposes was his most noble ambition."

Both the Pope and the Cardinal thought very highly of the effect produced by the conference of Brussels, called together at the invitation of Leopold the Second, and which had for its avowed object to take under the protection of the European sovereigns the cause of the African negroes, and to adopt measures to put down the slave trade. Cardinal Lavigerie spoke of that agreement as the charter of Africa's freedom. But, as I have already shown with regard to the conference of Berlin,

the immediate effect was not very great. The rivalries of national interests and ambitions, and the recklessness of certain commercial enterprises, spoilt for some time the undoubtedly sincere efforts of the European sovereigns. Still it was something that the great principle which condemned the slave trade should have thus again and again been proclaimed by the assent of the European powers.

Turning to Brazil, we cannot fail to be struck by the effect of the Holy Father's efforts. In his letter to the Archbishops and the Bishops of that country he had bade them labor incessantly to put down slavery. They did so. The result was that about five million people received their freedom. In our country Abraham Lincoln receives high honor because he was largely instrumental in gaining liberty for the black race. Who, on this continent, gives Leo XIII. credit for having secured the emancipation of nearly as many millions as Lincoln freed? It may be said that the great Pope was merely a far-off instrument in the work of Brazilian freedom, while Lincoln was on the ground and took part in the struggle. This analysis will not apply to conditions. Wherever the church labors the Papacy is in active operation. No general Catholic movement anywhere takes place that has not the hand of the Pope upon it. The Brazilian Hierarchy would never have acted as one man had not Leo counseled such unanimity. The Emperor of Brazil would not have listened so docilely did he not know that the Holy Father stood on the side of liberty. It is true public sentiment in Brazil largely favored manumission before Leo acted, but it is equally true that public sentiment in the United States largely favored freedom for the blacks before Lincoln rose on the scene. Every great hour needs its strong man, and both Abraham Lincoln and Leo XIII. were the strong men sent by God to complete the work of freedom in the western world. Just as directly as Lincoln, Leo XIII. freed as many millions in Latin America, and his influence, through the order of White Fathers, is yet at work in Africa, where the fame of Lincoln

has never penetrated. In connection with this, and as tending to show the continued effect of Papal initiative, it is worthy of note that during the year 1902 the efforts of the Catholic League of Freedom, established at Rome with the approval of the Holy Father, succeeded in bringing about the manumission of seventy-six men and fifty-six women in Tripoli while the society had a representative. During the same year the White Fathers secured the freedom of two hundred and seventy-eight persons in the confines of the Desert of Sahara. Thus it is shown that the activity of the church is sleepless, and never more alert than it was in the closing days of the great Pontiff of whom we write.

## CHAPTER XXII

### *Events of the Holy Year*

MIDNIGHT MASS IN MANY LANDS—PILGRIMS FROM ALL COUNTRIES FLOCK TO ROME—DESCRIPTION OF PICTURESQUE PEOPLES AND INCIDENTS—TOUCHING DEVOTION EVERYWHERE VISIBLE—THE OPENING OF THE HOLY DOOR—ROME A SCENE OF GORGEOUS SPLENDOR—YEAR A REMARKABLE INSTANCE OF THE BROTHERHOOD OF MEN IN CHRIST.

AMERICAN Catholics remember how the Holy year passed in our own country. They remember how gloriously the candles blazed on thousands of altars at midnight—how full of majestic beauty was the Mass intoned within, while outside night reigned amid her awful Silences! Thus the year began and thus it ended, with mighty processions taking place in all the great cities of the land, and in the humble country churches pilgrimages and journeyings to and fro, while the great year lasted.

But in Rome, as all round the Christian world, similar scenes were taking place. From every corner of the habitable globe, almost, great pilgrimages wended their way to the Eternal City. Those familiar with English literature remember how the pilgrims went from the Tabard Inn up to Canterbury five hundred years ago, and became immortal in a poet's pages in consequence. But here was a pilgrimage greater than that of which Chaucer wrote, although pilgrimages from England to Rome were common enough in his day. When it was first announced that the Christian world would pay homage to the Father of the faithful that year, the lips of scoffers writhed in jest. The secular press in many lands openly ridiculed the Holy year of Jubilee. But when pilgrimages actually began,



ridicule ceased. It was realized that Leo XIII. had won the love, admiration and esteem of the entire Christian world. An attractive American writer thus summarizes the incidents of the year in the great city to which all eyes were turned:

"To begin with, the pilgrims are by no means all poor, every country which sent its pilgrimage to the Eternal City sending representatives of the highest as well as the lowest of the land. Furthermore it must be remembered that the money the poorer pilgrims spend during the few short days of their stay in Rome has been carefully saved from their earnings week by week and month by month, always with the cherished object in view of a pilgrimage to Rome. Many examples of this occurred in the recent English and Irish pilgrimages, and doubtless the other nations afford many similar. One was that of two women, straw workers in a great hat factory in England, who had saved up a little every week for more than eighteen months to come to Rome in October last. Another instance was three young workmen from a large engineering establishment in Plymouth, recent converts to Catholicity, who followed their zealous young Anglican curate into the Catholic Church two years ago. Almost ever since that they have been laying aside money regularly in order to make a pilgrimage to the Holy City, where their former clergyman (now a priest and student of the College of St. Bede in Rome) was their untiring guide to the Roman shrines. It was good to witness the unaffected fervor of those ruddy, honest-faced English lads, their enthusiasm for the Pope, and their interest in the shrines and saints, not one of which they left unvisited. Since their return home those same boys gave talks on Rome at their workmen's club, and their most successful pilgrimage will doubtless lead many young men to follow their example. Striking, too, were the band of Waterford men, who represented among others Ireland's working classes in the Irish pilgrimage, fine specimens of Irish manhood all of them, whose splendid proportions and muscular development, combined with their honest, manly piety, aroused

the admiration of the slightly built Italians, who, encountering the Irishmen in churches, streets or cars, gazed at them with ingenuous and unconcealed favor. Nor is the mention of the Workmen's Jubilee contingent complete without speaking of the French workmen. They arrived here at the time of the canonization, and literally took away Rome's easy going breath by their energy, driving about to the Roman shrines from morning to night in interminable files of carriages, each containing six or seven men in all the glory of Sunday clothes and wearing huge white rosettes as pilgrimage badges. The encouraging of workmen's pilgrimages to Rome, which has been highly approved by the Pope, would appear to have produced excellent results, for the men go home with a familiar insight into the great centre of Catholicity and a blessed memory of the venerable head of the church which may help them perhaps in many a difficulty and battle for their religion.

A pilgrim's life in Rome is not an especially luxurious one, and if the pilgrim's critics were to try it for a day they might alter their opinion as to its being lazy enjoyment or diversion. It means long hours on foot or kneeling in prayer, the endurance of both heat and cold and weariness, sometimes splashing through rain and over muddy roads, sometimes under a burning sun, and sometimes with discomforts of food and lodging. The pilgrim's day began early, usually at six, or at the latest seven, o'clock by a pilgrimage mass said at one of the great basilicas, either by a Roman Cardinal or the Cardinal or Archbishop heading the pilgrimage. After that came the meeting or "reunion," when the plans for the day were made, and then the pilgrims started off on their round of visits to the basilicas, the precise times for meeting and for the processional entrance into each basilica being arranged beforehand. The pilgrims (and there were many) who were lodged at the "Santa Marta Hospice" attached to the Vatican returned there to their midday meal, then off once more to continue Jubilee visits and excursions to catacombs and shrines, only turning in at nightfall,

hungry and tired, to refresh the inner man with a substantial supper in the great refectory of the Belvedere in the Vatican. It is like a glimpse of the mediæval days of the pilgrims and hospices to see the pilgrims at supper, seated in hundreds at the long wooden tables waited on untiringly by the Sisters of Charity and the gentlemen of the "Circolo di San Pietro," who generously gave their services for the assistance of all nationalities of pilgrims during the Holy Year. Cardinals, Archbishops and Bishops, also the directors and heads of the various pilgrimages and the members of the untiring Pilgrimage Committee, frequently assisted at the pilgrim banquets in the "Belvedere," presiding over the tables, mingling with the poor guests, and personally seeing to their well being. Speeches were made, the Pope's health drunk by the pilgrims in their moderate allowance of the "Vino dei Castelli," and the greatest good will and good fellowship prevailed. Often His Holiness sent some treat or dainty to the pilgrims, or allowed the excellent band of the Swiss Guard to enliven the banquets with a little music, great being the enthusiasm when the band rendered the Papal hymn. The Hospice of Santa Marta has been an incalculable advantage to the poorer pilgrims of the Jubilee year, for those who could not afford the prices of hotels, boarding houses and private families were comfortably fed and lodged at an exceedingly low rate. The Sisters of Charity have complete charge of the institute, and their work in Holy Year was no sinecure. They not only attended to the food, tables and general cleanliness of the great building, but also to the dormitories for both men and women, with their hundreds of beds. The good "Angels of Charity" (as the Italians call them) literally required wings to enable them to fulfil all their duties to their cosmopolitan guests, and they must have met with some strange experiences in types of nationality during the course of the year.

All pervading were the pilgrims. In the intervals of their Jubilee visits and devotions they wandered in every direction



of old and new Rome, trusting with almost childlike simplicity to the good nature of the inhabitants to guide them aright, a confidence which, to do the Romans justice, is seldom misplaced, for the Italians never refuse courtesy to the stranger within their gates, and will go out of their way to guide him if the language he speaks is in any way comprehensible.

A day passed among the pilgrims is seldom a day ill spent, and in spite of the petty annoyance inevitable in crowds it generally leaves one with a better impression of human nature than before. In the midst of these simple, unspoilt people (I speak of the poorer class of pilgrims from all the lands, the rich and prosperous being much the same all the world over) one loses the artificial conditions of modern society, with their strivings and insincerities, to find the real heart of humanity, downright and direct, simply professing what it believes, without thought of listener or observer. In what city but Rome could such picturesque sights be seen as those daily encountered on our Jubilee visits to the basilicas? Such unconscious moving pictures of the life and color and customs of many lands could scarcely have been brought together by any "World's Fair" or "Exposition." Many such pilgrimage days are in my mind as I write, seen not only against the background of the great basilicas, which in themselves elevate and inspire commonplace humanity into passing nobility, but in the streets and in the tram-cars, amid surroundings often commonplace and far from picturesque.

A red letter of Jubilee gatherings arises in the sunlight of an early summer afternoon on the Campagna at "St. Paul's outside the Walls." Making a visit to this basilica, I had happened to fall in with an Italian pilgrimage, also going out to St. Paul's, and laying siege in hundreds to the cars at the Piazza Venezia. How I succeeded in finding a place with the struggling, pushing, good-humored assembly was incredible, but the fact remained that after a few seconds' scrimmage we found ourselves seated, gasping, triumphant, and ready to survey each





HIS EMINENCE CARDINAL SATOLLI



other with true Italian curiosity. With a few superior exceptions my pilgrim neighbors were peasants, loud in their speech, but overflowing with good nature and willingness to be pleased with everything they saw, a trait absolutely refreshing in these days of bored indifference. Their costumes were a study, and at the first sight a visitor to Rome might have taken them for a carefully dressed group of artists' models, instead of the hard-working country people they really were. The men wore short goatskin trousers and home-made leather sandals, roughly swathed and laced about their ankles and feet. Waistcoats of bright-colored cloth surmounted their snowy linen, and sheepskin coats and high conical hats completed their get up. Often as not gold earrings were in their ears. The women's costumes were even more picturesque than those of the men, consisting of short full skirts of bright colors, white chemisettes, embroidered or lace trimmed, and gorgeous velvet corsets, worn outside and laced with gold or scarlet laces. Rows of coral beads encircled the shapely brown throats, and long, heavy earrings, almost resting on their shoulders, hung from their ears. This jewelry and fine linen came down as heirlooms from generation to generation. On their heads the women wear the eminently picturesque "panni," white or colored cloths folded and laid flat on the head, gracefully drooping in back and front. Few Italian peasants, old or young, have commonplace faces, and one is seldom to be met with entirely devoid of interest. As a rule the features are well cut and regular, and their expression bright and thoroughly intelligent, all the interest of their personality centering in the speaking eyes, which light up an otherwise somewhat melancholy type of face. Of course I mean the honest and unspoilt kind of peasants unknown to city guiles, a type often to be met within the pilgrim ranks, and exemplifying Longfellow's beautiful quotation, "They whose hearts are fresh and simple, who have faith in God and Nature."

I soon discovered that the pilgrims were "Cioceiari," the name by which the inhabitants of the mountain regions around

Segni and Anagni are known. This is the part of the country proudly claiming Leo XIII., a fact of which the good people speedily informed me. Pilgrims in Rome are nothing if not sociable and talk and ask questions of everybody in a little of every language. Before long I found that interest and curiosity were not confined to my side alone, for they frankly plied me with questions. Seeing that I was able to point out some objects of interest, they began with the query, "Sei e Romana, Signora?" ("You are a Roman, madam?") My reply to the contrary, combined with an apparent knowledge of Rome, somewhat bewildered them, until one old man, more knowing than his companions, assured the company that the "forestieri" were "molto practice di queste cose" ("Strangers knew a great deal about these things"). We were long on the way to St. Paul's, but our route lay among the most interesting of Rome's sights, classic as well as Christian, and the peasants' comments were both shrewd and intelligent, for Italians who travel, indifferent though they may be at home, are born sightseers and miss little. As we skirted the Roman Forum and the green slopes of the Hill of the Cæsars, with the Capitol to the north, they stood up to look eagerly, then dismissed it shortly but courteously as "molto di antichita!" (exceedingly old!). The famous "Ghetto" also interested the country people, who murmured, with true Italian contempt, something about "Faccie di bbree!" (Jewish faces). But when we reached the river, grand old yellow Tiber! rolling heavily under the Aventine towards the green Ostian meadows, their foot was on their native soil, so to speak, and they descanted and criticised. They would know its profundity, the miles of its extent, etc., and some valiant spirits, by some strange quip of knowledge, had even heard of the "Seven-branched Candlesticks" of the Jews being buried in its sandy bed—a subject which seemed perennially to interest all nationalities. The Protestant Cemetery (glibly announced by the conductor at the door of the car on behalf of possible enthusiasts to the tombs of Keats and Shelley) roused a fresh



cause for astonishment, not on account of the English poets, but how could there be Protestants enough to need a cemetery to themselves seemed to these simple minds a problem hard to grapple with.

One man who performed the Jubilee with the true pilgrim spirit refused to be distracted by the various sights en route, and confined himself wholly to his prayers. His wife and family were prone to follow his example, but the distractions of the road were too much for their powers of resistance, and they finally gave it up when a long file of curiously dressed Polish pilgrims came in sight, marching back from the "Porta San Paolo." Every eye in the car was riveted on that strange group of northern strangers wending their way so silently along, rosary in hand, their lips moving in prayer. The men were tall, long-haired and shaggy looking, many wearing high leather boots and rough sheepskin coats; the women in long striped garments like an eastern burnous, covering even their heads. I noticed, too, that numbers of the women were barefooted; the Poles almost invariably desired to make their Jubilee visits in this most devotional manner. Silent and serious was their demeanor, recollected as if in church, with that strange, abstracted look so often seen on the faces of the Russian or Polish peasantry, as if their eyes were accustomed to gazing across the silent distances of far-reaching steppes. This pilgrimage picture, in its gray austerity, its concentration, one might almost say its heaviness, contrasted strangely with the graceful freedom of Italian life and motion and the wealth of brilliant color so precious to the children of the South. One felt that it needed as a background not the blue, sensuous lustre of a Roman sky, but the sombre-toned desolation of a Russian winter landscape. But their passing was a living prayer. "*Quanti sono curiosi*" (How strange they are!) ejaculated the Italian peasants, open-mouthed, and the humor of the situation struck me as I thought what curious, picturesque pictures they them-

selves appeared to me. At last we reached our destination and parted at the doorway of San Paolo.

A glimpse of St. Paul's is always a pure artistic joy. Outside the soft Roman landscape the distant city of domes and spires and the girdling hills; inside the pure beauty of form and color, combined with the peace of the martyr-shrine, so far from the haunts of men. The sunshine illuminated its golden richness till it seemed to burn with splendor, the mosaics of apse and arch, the long lines of Papal portraits, from Peter to Leo, and the alabaster and malachite shrine, where the very spirit of the Gentiles' Apostle is embodied in the golden lettering, "I live now, not I, but Christ liveth in me." The whole scene was so intensely still that it seemed to lack reality. Then the sound of singing came from the distant apse, gaining in volume and intensity as it broke the stillness. "O Santissima! O Purissima!" the trained chorus of voices rose clear and full and harmonious, each part clear and distinct, and rendered with singular accuracy. Presently the unseen singers appeared in sight, hundreds of men and women walking in procession, the choirmaster leading the way. They wound slowly down the aisle towards the doorway, their Jubilee visit apparently being ended. As the pilgrims neared me it could be seen that they were not Italians. Neither were they of a striking Northern or Southern type, and at first it was hard to place them. The men came first, then the women, and towards the end of the long procession I espied the picturesque costume of Alsace, proclaiming that this was the Alsatian pilgrimage, sharing this week's pilgrimage list to Rome with the Hungarians and Poles. The black velvet skirts, long black silk aprons and white chemisettes, and the exquisitely braided tresses, crowned with the wide, upstanding Alsatian bow, constitute surely the most becoming and graceful peasant costume imaginable. All classes of persons, from those of apparent wealth and standing down to picturesque peasants, took part in the pilgrimage, and thoroughly impressive was their devotion, their whole souls being

in the beautiful hymn which they rendered with such perfection. The thing one noticed most of all in meeting the Jubilee year pilgrims in the basilicas was their complete absorption in what they were doing, their lack of human respect and their utter unmindfulness of the passer-by.

As the Alsations neared the left-hand doorway, an Italian pilgrimage came through the "Porta Santa" to the right, and among them I recognized my late companions of the car. The two pilgrimages, the outgoing and incoming, presented one of the strange contrasts of the Jubilee year, the Alsations were so slow and methodical, so altogether orderly in their arrangements and even in their music, while the Italians by no means kept strict rank or discipline, their pilgrimage hymn, though heartfelt and devotional, having none of the trained precision of their north-country neighbors. Their faces were bright and mobile, full of country freshness and almost childlike simplicity. Some carried bags and handkerchiefs containing a small stock of worldly possessions; others big green family umbrellas which would bring a broad smile to American faces; and now and then a group had almost to run to catch up with the rest. But when they reached the tomb of St. Paul and fell on their knees on the marble pavement, with clasped hands and reverent eyes, one thought no more of the green umbrellas and funny costumes, but only of the prayer which rose from hundreds of throats, awaking the sonorous echoes of those marble walls. A group of sight-seeing Americans, Baedeker in hand, had watched the pilgrims somewhat superciliously during their Jubilee exercises, the kneeling at the "Holy Door," then fervently kissing the threshold and sides, and finally the processional entrance. One could read in the pose of the American heads and the curves of their mouths that they were inwardly apostrophizing it all as Roman superstition, but as the pilgrims knelt there, praying away with heart and soul in the unmistakable peace of real conviction, the scornful faces involuntarily softened, and those unbelieving ones lingered watching,

apparently spellbound, only turning to go away on tiptoe as the pilgrims arose from their knees to visit another altar, their prayers changing into the simple yet pathetic strains of the "Viva Maria," the hymn most dear to Italian hearts.

The greatest pilgrimage rendezvous, however, was the Piazza of St. Peter's, where, in the course of a Jubilee day or week, could be seen types of nationalities more varied than in any one meeting place in the world. One needed to linger a while in that sunny Piazza at any hour of the day to watch the procession of the nations. Going up the steps one feast day morning at a crowded pilgrimage time, the sight was like a kaleidoscope. An Italian pilgrimage from the Roman province was dotted in brilliant splashes of color about the steps, waiting for the time to make a Jubilee visit to the basilica. Here and there the groups were striking. Particularly did I make note of a venerable Darby and Joan, who sat hand in hand on the lowest step, listening intently to the deep, full chime of the basilica bells, he in sheepskin jacket and velvet trousers, she in bright green skirt, black velvet corsets laced with yellow over her white chemisette, her soft gray hair parted under the snowy linen headdress—the old couple fresh and neat as a pair of babies.

Two Spaniards, in knee-breeches, black velvet bolero jackets decorated with broad sashes, and curly brimmed hats with long ends of ribbon hanging on their shoulders, nudged each other as a group of long-haired Poles passed by them talking in their strange yet not unmusical dialect. As I marked the contrast I heard an English voice exclaim to a compatriot, in ringing tones which startled and astonished alike Poles, Italians and Spanish, "Poles apart, aren't they?" In the loud laugh at his own pleasantry which followed this ponderous witticism, I managed to make good my escape from the Englishman's neighborhood, fearing more puns of a like nature might follow. This was, however, only a passing snapshot of the types seen in St. Peter's Square among the many pilgrimage pictures witnessed



against that glorious background, so beautiful always under its varied aspects of sunshine and shadow.

An autumn evening scene stands out from all the rest. It was the afterglow of a bright October sunset. Only a few solitary figures were to be seen on the steps or moving about the Piazza, for after the stress of a pilgrimage day the evening calm had descended, softening it into a purple haze of mysticism. Presently came the clatter of wheels along the stony streets, and three or four "vetture" rattled into the Square. Their occupants, though apparently bound for the Santa Marta Hospice, descended here, so I stopped to watch them. They were Italian "Contadine," peasants, in the inevitable white chemisettes, operatic skirts and gaily striped aprons, their necks wreathed with a glitter of gold jewelry and coral beads. Never have I seen finer or more snowy linen, woven by hand by their mothers and grandmothers before them, than these countrywomen wore on their head-cloths and chemisettes, washed and laundered until it fairly dazzled the eye, their whole costume being indeed the perfection of cleanliness and neatness. The first carriage full consisted apparently of a grandmother, mother and daughter, all of a comely type of mountain beauty, straight and strong, from the white-haired "Nonna" to the buxom, fine-featured matron and the beautiful young girl with her olive skin and hazel eyes. Old and young alike were exactly identical in costume, the only difference being in face and figure. They did not lounge or lean back in their seats, but straight up, enjoying the unaccustomed luxury of a carriage drive. It was strange to watch them as they drove into the piazza, and St. Peter's burst upon them in all its sunset splendor, the awed, reverent look dawning upon the simple faces, then the pure delight which fairly beamed in their smile of recognition to the eternal dome. The young girl even stretched her arms enthusiastically outwards as if to embrace it all. One by one they descended from the carriage; then the mother and grandmother handed down a succession of bundles carefully wrapped in

handkerchiefs, proceeding, to my astonishment, to load them on each other's heads. Meanwhile, as she patiently waited her share of the luggage, the young girl made a perfect picture, standing straight and slender as a willow, the rosy glow of the sunset full on the pure lovely face turned so wistfully toward the scene, whose half comprehended beauty brought a shade of melancholy into the glorious eyes. Presently, after that one pause of perfect enjoyment, she too raised one of the bundles to her head and followed the elders in the direction of "Santa Marta," all three walking with that inimitable grace of motion which comes from carrying burdens on the head. As I turned my face citywards another file of pilgrims in carriages were going towards "Santa Marta," on the opposite side of the Square,—pilgrims who were a contrast to my picturesque bright-hued Italians. They were sombre, black-coated, commonplace German men, with stolid faces not especially interesting in either costume or appearance. "It takes Italians to appreciate the beauty of form and coloring," I thought to myself, but as the thought passed through my mind the Germans had caught the first glimpse of St. Peter's. Their passivity was gone; their faces lit up in broad smiles; they clapped their hands, took off their hats and waved them, and stood up on one foot to obtain a better view, calling the attention of those in carriages behind them. The charm had worked once more. As the twilight fell and darkened the moving figures grew indistinct, the church faded into a black mass of gigantic shadow, and another pilgrim band had involuntarily sung their first "Ave Roma."

One after another the peoples have come from the ends of the earth; Italians from every province and island of the fair peninsula, in costumes varied as their dialects; French, Germans, Austrians, Hungarians, weird and wild-looking as a race of mountain bandits, but peaceful and law-abiding apparently; Maltese, Portuguese, dark and sombre; Dutch, Dalmatians, Belgians, Candians, Swiss, Roumanians, picturesque to a de-

gree; Spanish, Slavs, Croatians, English, Copts, Bohemians, Americans, Sardinians, Greco-Ruthenians, Irish, Albanese, Mexicans, Poles, Bavarians, Venezuelans, Russians, Alsatians, Scots, Tertiartes from every part of the world, Catholic youths and children of Mary from various countries—a polygot mixture which made Rome a very Tower of Babel. Some of the contrasts were extreme. For instance, the Brooklyn pilgrims encountered the Poles, the Spaniards and the Portuguese, French and Germans stood together in a pilgrimage audience, while Scots, Tyrolese and Austrian-Poles vied with Bohemians, Lucca pilgrims and French workmen in the same week's Jubilee visits. The pious rivalry between nations was oftentimes apparent, especially when St. Peter's resounded to the pilgrimage hymns of many nations. An illustration of this occurred at an October audience there. English pilgrims filled one part of the basilica, Spaniards another, and to beguile the time of waiting for the Pope's coming, hymns were sung by the pilgrims. With characteristic Anglo-Saxon push, the English took the initiative and sang steadily through their repertoire of English hymns, "Faith of Our Father," "Star of the Sea," etc. Every now and then, when they paused for breath, the Spanish tried to find a hearing, but not altogether successfully, their plaintively beautiful strophes being drowned by the solid volume of sound from the English throats, which continued when the Pope came into the church, for His Holiness likes to hear the varied hymns of the nations. But when the audience was over, when the closely packed ranks of people had begun to pour out through the doorways, the Spaniards remained in their places to sing the hymn of which they had been heretofore deprived. Loudly clear the fine chorus arose above the stir and movement of departing feet. Some paused to listen, others went their way unheedingly, and the benches were cleared away by the busy "Sanpietrini," but the Spaniards sang on, serious and unmoved, as if they, that little group from sunny Malaga, were alone in the great basilica raising their

tribute of praise to God. Even as the crowds descended the steps and separated in the Piazza the distant sounds of the singing continued. It was equally characteristic with the English stolidity, and yet people say the Latin races have no firmness or tenacity of purpose.

The thoroughfares of Rome have seen some strange sights this year amid all the traffic of daily life, and it was no uncommon thing to meet with several nations in a single morning. One day a band of Croatians paraded the streets from the railway station to Santa Marta, while flocks of Italian Children of Mary, white-veiled and blue-ribboned, made the round of four visits on foot to the basilicas, and the American sailors of the "Dixie" visited the Catacombs. The Croatians made living pictures in their snow-white costumes, the men in white trousers and belted tunics, the women in voluminous skirts and chemisettes, the intricate embroidered decorations on the garments of both men and women representing months and even years of skilful needlework in those distant homes of Croatia.

Apropos of the American sailors of the "Dixie," whose crews have twice visited Rome during the Jubilee year, I happened to witness a patriotic incident in which they figured. An American priest was standing at the entrance to the Pincian Hill, at the "Trinita dei Monti," with its matchless view of the city of Rome, somewhat aimlessly watching the gay stream of equipages. Suddenly a long file of the little open Roman "vetture" appeared in sight, and on the box seat of the first, by the driver, was a gallant sailor bearing aloft the Stars and Stripes, each following carriage being likewise crowded with marines. The priest's face changed as if by magic when he saw the well-known flag of his country and read on the sailor's cap the glittering lettering "Dixie." As carriage after carriage bowled by all the bright-faced sailor lads took off their caps to the priest. Warmed by the kinship of country in a strange land, the reverend gentleman heartily returned the greeting, calling out as they passed: "Glad to see you, boys. Where do



you come from?" "Naples, Father," came the quick response, "and glad to see you here; looks like a bit of home." The little scene only took a moment to enact, and the passing Romans seemed amused at the outburst of American patriotism, but I think this chance encounter with the sailor boys in blue brought a good deal of comfort to that homesick traveler, who was evidently experiencing the alien feeling which occasionally overwhelms "pilgrims and strangers" in a foreign land.

If the pilgrimage incidents of the past year have been so varied and interesting to ordinary dwellers in the Eternal City, who have happened on them by chance in their daily wanderings, what a record of types has passed in review before the venerable successor of St. Peter, at whose feet kneels the pilgrim of every race and tongue that enters the gates of Rome. With his wonderful versatility, Leo XIII. has noticed and observed them all, singling out those picturesque in costume or customs or remarkable for the conditions under which they come. For instance, special was the blessing bestowed on the two pilgrims from Spain, father and son, a lad of twelve years old, who walked all the way from Valencia to Rome to gain the Jubilee, or on the plucky old Frenchwoman who came from Marseilles to Civita-Vecchia, then walked to Rome, and visited all the basilicas five times, on foot, having made a previous pilgrimage to the Holy Land before coming to Rome. These walking pilgrims have been numerous, not only from France, Spain and Poland, but also from the remotest parts of Northern and Southern Italy. The picturesque Moravians, too, came in for a share of the Holy Father's notice, for their sturdy piety as well as for their appearance. Not only the peasant contingent, who would have made an artist's fortune if he had caught their expression at the right moment, but also the civic dignitaries and the nobles formed an imposing pilgrimage group at their audience. They wore rich, soft-toned velvet robes, trimmed with fur, heavy gold chains of office hung around their shoulders, and in their hands they carried fur-trimmed velvet

caps. If one could have placed a group of these Moravian nobles in a frame on the wall of a picture gallery it would scarcely have been necessary to write under it "After Holbein" or "School of Titian."

No less cordial than that bestowed on the statuesque Moravians, the brilliant German University students or the Slavonians who ran them close in picturesqueness was the Apostolic blessing given to the poor old Italian peasant of one hundred years of age, who had the courage to undertake a pilgrimage to Rome, and well deserved the honor of special presentation to His Holiness. Leo XIII. spoke long to the aged pilgrim, patting her on the cheek, and encouraged her by reference to his own age, for, like all aged persons, the Pope takes the greatest interest in any one who has equaled or surpassed his remarkable longevity. A widely different type of pilgrim, both in appearance and fatherland, was the little American Indian from Montana, who appeared at a recent Papal audience in all the glory of an Indian chief, fur, feathers, moccasins and all. This small dark-eyed maiden of eleven years old, who excited much interest and attention in Rome, is from the schools of the Indian Mission at Montana, so successfully conducted by the Ursuline Sisters. She came to Rome under the care of the deputation of Ursuline Religious from Montana, who visited Rome recently to take part in the Ursuline Congress. Many another notable group knelt at the Pope's feet—the Frascati pilgrims, who walked into Rome all the way from the hills, carrying with them their deeply venerated picture of the Madonna, to receive the Papal blessing, and the pilgrims from Scutari, who preceded afterwards on foot to Genezzano to venerate the picture of "Our Lady of Good Counsel" which miraculously landed on Scutari's shores. But the list became too long to enumerate as the Jubilee year drew to a close, and each month brought its reinforcements. It had been a memorable year, in which the Eternal City had furnished to the world an illustrated chart of the world's people unequaled in modern times. The Romans

have been edified by the sincere devotion of those who have come from far-off lands of the old world and the new, and the pilgrims return nearer than ever to the spirit of the "Universal Household" and full of triumph for the old, old faith, which in Rome alone can be seen in the grandeur of its eternal succession.

One more picture and I have done. It was the last day of the Jubilee year in St. Peter's and the cosmopolitan crowds passed in and out in endless succession. Cardinals, nobles, prelates and pilgrims had paused to pay their homage at the statue of St. Peter; but one pilgrim embodied the faith of all the rest, making a never-to-be-forgotten type. Only an old "contadina" woman bent with the weight of years, but whose sweet face was still beautiful with the sweet serenity of the hope that outwears the stress of life. She wore the picturesque dress of the Italian country pilgrim, and no picture could have been more striking in color, but, all unconscious, she knelt there praying, far away in spirit from the passing crowds around her. Finally she arose from her knees, kissed the bronzed foot long and reverently, then laid her gray head under it lingeringly, with a devotion and submission beautiful to witness, and as the poor old woman turned away the tears were streaming softly down the withered cheeks. Her prayer exemplified the true pilgrim spirit, for these are the pilgrims who truly gain to Jubilee. Away from them critics may scorn and scoff, but in the actual presence of a faith so earnest, even the most thoughtless realize, if unwillingly, the divine element in that church which sent its pilgrim bands to the feet of the Keeper of the Keys.

So passed the Holy Year into history. If we summarize its value we must rate first an almost world-wide increase of faith and piety. Second, it unquestionably was a reuniting of the world's Catholic forces—an inspiration, an uplift, a welding together in bonds of spiritual sympathy of races widely sundered as the poles. In our day, various patent-nostrum re-

ligious forge momentarily into print and squeak aloud about the brotherhood of man. Here, in the widest, more universal sense, was an instance of the real brotherhood of man kneeling at the feet of the saintly and scholarly Father of the Christian world. All those people gathered from the ends of earth were his spiritual children, as they were, at the same time, the children of God. The position of all Christianity was strengthened by the pilgrimage of Holy Year.



## CHAPTER XXIII

### *Calling Men Back to Christ*

VISIBLE UNFAITH OF THE NON-CATHOLIC WORLD—UNIVERSAL RESTLESSNESS EVERYWHERE APPARENT—POPE RESOLVES TO STATE THE CAUSE OF CHRIST ONCE MORE—ENCYCLICAL ON THE HOLY REDEEMER—RESULTS OF FAITH AND UNFAITH CONTRASTED—EFFECTS OF “THE REIGN OF MAN!”—A DOCUMENT OF REMARKABLE EARNESTNESS AND POWER.

LOOKING across the turbulent tide that raged on the beach of the Twentieth century, Leo XIII. saw more clearly that Jesus Christ was the only One who could save the age from destruction. He marked the multitudinous billows and knew the power of each and its cause. Whence came the terrific injustices that swept the shore of time? Out of the depth of irreligion. Whence came the surge of doubt, denial and blasphemy? Out of the sea-caves of unfaith. In successive order he saw the waves of Hegelianism, Pantheism, Monism and indifferentism roaring along the strand; did he not know full well from whence they came? Out of the sea of doubt agitated by Satan in order to draw the eyes of men toward it so looking upon it their souls might be lost. He knew, none better, that if giant wrongs existed they could not be slain by the sword of law. Law might repress here and punish there, but in the main it must prove ineffective unless Christ were in the hearts of men. Christ only could save the age. He had foreseen this long ago, even while a simple priest among a struggling people. He had so declared long ago, and now it seemed imperative that he should so declare again.

With Leo while living to resolve was to execute. On November 1, 1900, therefore, he addressed the Christian world with his

touching encyclical, "On the Holy Redeemer." As he stated with apostolic firmness the world at large had heard enough of the rights of man. It was time men should begin to consider the rights of God. At the outset he admitted that the end of the Nineteenth century brought signs of hope and much consolation. It was touching, he admitted, to find so many thousands flocking to Rome, undeterred by the allurements of the world and in spite of many obstacles in the path of piety, during the Holy Year. He was made joyful, moreover, by the homage evident in the hearts of the pilgrims for our Lord Jesus Christ. These he saw for himself were sincere, and thus bore witness to it in the beginning of his lofty encyclical:

"The ardor with which so many thousands, from east and from west, have united in confessing the name of Jesus Christ and celebrating His praises is not unworthy of the best ages of the Christian faith. Would that this ardent outburst of a religion like that of our forefathers might be followed by a fire of zeal everywhere! Would that the excellent example of so many might arouse the rest of the world! For the age needs more than anything the restoration among the nations alike of Christian disposition and the virtues of old. It is a calamitous circumstance that so many turn a deaf ear and refuse to attend to the admonition conveyed by such reawakening of piety. If they 'knew the gift of God,' if they considered that nothing more calamitous could happen to them than to have revolted against the world's Redeemer and to have forsaken a Christian life and manners, they would surely rouse themselves and hasten of their own accord to turn and flee from the destruction most certainly impending over them."

In the opening words of his letter to the Archbishops and Bishops of the world he stated that the prospect of the future gave many grave reasons for alarm. The cause of public and private unrest were, he declared, numerous and long standing. If the sea was disturbed by tempest, he knew that only the step



"QUEEN OF THE MOST HOLY ROSARY."

Added by Leo XIII. to the Library of the Vatican.





of Christ would still the waves. Continuing, therefore, he asserted as courageously as might have done St. Paul, that:

"To uphold on earth and to extend the empire of the Son of God, and to promote the salvation of men by the dissemination of Divine benefits, is so greatly and so peculiarly the office of the church that her entire authority and power mainly rests on the performance of this task. To this end we trust we have labored, to the best of our power, in the difficult and very anxious administration of our chief pontificate, while it is your ordinary and, indeed, daily practice, venerable brethren, to spend especial thought and vigilance along with us in the same concern. But both you and we ought, in these times, to make still greater efforts, and in particular on the occasion of the Jubilee, to endeavor to spread more widely the knowledge and love of Jesus Christ by teaching, persuading and exhorting, if, perchance, our voice may be heard, not only by those who are accustomed to hear Christian doctrine attentively, but by the unhappy remainder, who, while retaining the name of Christian, pass their lives without either faith in Christ or love for Him. For these especially we grieve; and these in particular we would fain have consider both what they are doing and whither they are going, unless they bethink themselves in time.

"Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known, to reject or forget Him, argues such horrible and insane wickedness as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be delivered but by the sacrifice of Christ, so neither can it be preserved but by His power. 'Neither is there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved' (Acts, iv:12). What the life of mortals is, if Jesus has no place in it, Jesus, 'the Power of God and the Wisdom of God,' what their actions and their end, may be learned from the example of those nations without the light of Christianity. Any one who recalls for a

moment the blindness of their mind, which St. Paul already alludes to (Rom., i:21), the depravation of their nature, the monstrosities of their vices and superstitions, must feel penetrated with horror and at the same time with pity for them."

At the time the encyclical was written the shibboleth of the hour was a loud cry for human liberty. In Italy, Carducci, the poet, in his hymn to Satan had boldly stated that ultimately one of the heroic actions of Lucifer would be to set men free from their masters. Everywhere, throughout the earth, three distinct propagandas were at work with the decay of Human Liberty upon their liberty. The Liberals, by which in the European sense invariably may be included free-thinkers, atheists, hedonists and indifferentists, gabbled much of the liberty of humanity; the Freemasons had used such countersign for upward of a century, and now the socialists had taken it up and were rolling it on their tongues as a delicious morsel. As used by all the leaders of these hosts, it meant an undeniable turning away from God on the part of man and a lapse into the deepest naturalism. "Every man must be his own Christ," "There is no God except Humanity," "The only religion worth knowing is the religion of humanity"—such were a few of the cries that, more or less loudly, beset the threshold of the new century. Very clearly the restless millions had turned from Christ the Redeemer and were attempting to rely upon weak human nature to save them from perishing. Referring to this, Leo said:

"What we speak here of is matter of common knowledge, but seldom reflected or thought upon. There would not be so many estranged by pride or languishing in sloth and indolence were the recollection of Divine benefits generally preserved, and people more frequently mindful of whence Christ had rescued men, and whither He has brought them. Disinherited and exiled, the human race for many years was hurrying to destruction, enthralled by those dreadful evils which the sin of our first parents had produced, and by other evils beyond the power of man to

remedy, when Christ our Lord appeared, sent from Heaven as our Redeemer. In the first dawn of the world's history God Himself had promised Him to us, to quell and conquer 'the serpent;' succeeding ages looked forward to His advent with eager longing; holy prophets had long and plainly foretold that on Him all our hopes depended; nay, the various fortunes of the Chosen People, their history, their institutions, their laws, their sacrifices and ceremonies, clearly and distinctly had prefigured, that the salvation of human kind would be wrought and completed in Him, who it was declared should be at once the High Priest and propitiatory Victim, the Restorer of human liberty, the Prince of Peace, the Teacher of all nations, founding a kingdom which should endure forever. By these titles, and under these images and prophetic utterance, of various kinds, but agreeing in sense, He was pointed out as the One who for the exceeding love wherewith He loved us should one day give His life for our salvation. Accordingly, when the time of the Divine counsel was ripe, the Only-Begotten Son of God, being made man, offered an abundant and complete satisfaction for men to His offended Father, and by so great a redeeming price made the human race His own. Jesus having blotted out the handwriting which was contrary to us, fastening it to the Cross, the wrath of Heaven was immediately appeased; the disordered and erring race of man had the bonds of their ancient slavery loosed, the mind of God reconciled to them; grace restored, the way to eternal happiness opened, and the title to possess it and the means of attaining both given back.

"Then, as though awakened from a long and deadly lethargy, man beheld the light of truth so long desired, but for generations sought in vain; he recognized, in particular, that he was born for much higher and more splendid things than the frail and fleeting objects of sense to which he had formerly confined his thoughts and anxieties, and that this was in fine the constitution and supreme law of human life, the end, as it were, to which all must be referred, that as we came from God so we



might one day return to Him. From this beginning and on this foundation consciousness of human dignity was restored and lived again; the sense of a common brotherhood took possession of men's hearts; their rights and duties in consequence were discovered or perfected, and virtues beyond imagination or conception of ancient philosophy sprang up everywhere. So men's projects, manner of life, and character changed, and the knowledge of the Redeemer having spread far and wide, and His power having penetrated into the very life-blood of nations, expelling their ignorance and former vices, a marvelous transformation supervened, which, originating in Christian civilization, utterly changed the face of the earth."

Contrast to this exquisite portrayal of Christian life in the old Catholic days, the black outline which is to follow. "Men have forsaken Christ," mournfully says the aged Pontiff, "and by that very act, seek in their blind insanity their own destruction personally, while at the same time, so far as they are concerned, they make society in general fall back into the very morass of evils and calamities from which the Redeemer, with His love for mankind, had delivered them." Then followed this striking passage:

"Men wander very far in endless error from the goal they seek, once they have plunged into devious paths. Or again, if the pure, unsullied light of truth be rejected, men's minds must needs be buried in darkness and deluded in every way by hopelessly perverted opinions. What faintest hope can there be for the health of those who forsake the fountain and source of life? But Christ is alone the way, the truth, and the life (John xvi, 6), so that if we despise Him, we lose those three essentials of our health and sanity.

"There is no need to argue, experience continually teaches, and in his heart everyone feels, even in the most abundant affluence, that there is nothing else but God where the heart of man can find absolute and complete repose. The final cause of man is, in truth, God; and the time we spend on earth is most



truly likened and compared to a pilgrimage. Christ, then, is for us, 'the way,' because from this mortal journeying of ours, so toilsome besides and so hazardous, we can only attain to God, our chief and final good, with Christ to guide and direct us. 'No man cometh to the Father but by me.' "

The cry of the modernists—that it is the destiny of man to make his own heaven here on earth—is next touched upon in the following words:

"However, to suffer and to bear is the lot of humanity. Man can no more construct for himself a life free from pain and replete with every happiness than he can annul the counsels of his Divine Creator, who has willed that the consequences of our fault should remain in perpetuity. It is proper, therefore, not to look for an end of pain upon the earth, but to strengthen our mind to bear pain, which, in fact, educates us to the attainment of the greatest of all good things for which we hope. For it is not to wealth and luxury, nor to worldly honors and power that Christ has promised eternal happiness in Heaven, but to patient suffering and tears, to the desire of justice and to cleanness of heart.

"Hence it is easy to see what ought ultimately to be expected from the error and pride of those who, despising the supremacy of the Redeemer, give man the highest place, and hold that human nature should bear rule everywhere and in every case; although they can neither attain such a kingdom, nor even define its nature. The kingdom of Jesus Christ obtains its form and virtue from the Divine Charity; holy and pure affection is its foundation and crown. The punctual observance of our duties necessarily follows, viz., not to wrong our neighbors, to esteem the earthly less than the Heavenly, to set the love of God before all else. But the reign of man, either openly rejecting Christ or neglecting Him, consists entirely in the love of self; charity there is none, and devotion is ignored. Rule, indeed, man may in Jesus Christ, but only on the condition that first of

all he serves God, and religiously finds in His law the rule and discipline of life."

"The reign of man." It is one of the Pope's most descriptive phrases. What is the reign of man? France experienced it in 1798 and saw human blood fill the streets of her cities, her towns and villages. The reign of man proved a reign of terror. How could it be otherwise? And did good result to humanity? Nay. Behold Napoleon, a man of steel, the man of the hour, the executioner of God, if you will, blowing the life out of the reign of man in the streets of Paris with his cannon. Then he clambered aloft and took hold of the reigns of government himself and ruled with a rod of iron—a tyranny more galling than was the rule of the King mobocracy slew. And again in 1832, France tried the reign of man for a few brief months and the result was a King. The year of 1848 was 'the year of revolutions' and again she tried and another Napoleon came. In 1871, communism, socialism and atheism gave the world the tragedy of all modern history—the Archbishop and his priests shot to death by kindred godless hordes. Ask the spirit of the martyred Darboy and his fearless companions what was the result of the first Reign of Man in France. Murder, cold, deliberate murder. Yet to-day socialists talk of the 'persecutors of Rome' as glibly as any backwoods Baptist minister. Let them look at the white-haired Archbishop shot by their sect in Paris in the time of the commune and be still. Republican France banished the communists, it is true, but later she brought them back, and to-day the same spirit is at work driving out priests and nuns, and persecuting bishops and secularizing churches, and only God can foresee the end.

With good reason, therefore, did Leo XIII. in the latter part of his encyclical turn from urging men to return to Christ and make similar appeal to the rulers of nations. Hearing the world-wide lament of a decay of national morality, he endeavors to present the only remedy that will prove of aid. Listen to this lofty reasoning. Can similar be found in the work of any

philosopher of the great pagan days? Aristotle, Plato, Socrates—none of these ever so courageously addressed the rulers of states as here we find the “great White Father of Christendom” doing in his last years. In words that seem to flow down from God he declares to the world in closing:

“And why, with so much zeal displayed for establishing and augmenting national prosperity, do states still have to labor and yet fare so ill in so many important things more and more each year? They say indeed that civil society is self-dependent, that it can go on happily without the protection of Christian institutions, that by its own unaided energies it can reach its goal. Hence they prefer to have public affairs conducted on a secular basis, so that in civil discipline and public life there are always fewer traces discernible of the old religious spirit. They do not see what they are doing. Take away the supremacy of God, who judges right and wrong, and law necessarily loses its paramount authority, while justice is undermined, these two being the strongest and most essential bonds of social union. In the same way, when the hope and expectation of immortality is gone, it is only human to seek greedily after perishable things, and every one will try, as he has the power, to clutch a larger share of them. Hence come rivalries, envies, hatreds; the most iniquitous designs follow; men would fain see all power overthrown, and plot in all directions wildest upheaval. There is no peace abroad, nor security at home, and social life is made monstrous by crime.

“In such strife of passions, in such perilous crises, we must either look for utter ruin, or some effective remedy must be found without loss of time. To restrain evil-doers, to make people civilized, to deter them from committing crimes by legislative intervention, is right and necessary; but that is by no means all. The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty, the



same influence that has once already delivered from destruction a world oppressed with far greater evils.

"Do away with the obstacles to the spirit of Christianity; revive and make it strong in the state, and the state will be recreated. The strife between high and low will at once be appeased, and each will observe with mutual respect the rights of the other. If they listen to Christ, the prosperous and the unfortunate will both alike remember their duty; the one will feel that they must keep justice and charity, if they would be saved, the other that they must show temperance and moderation. Domestic society will have been placed on the best footing under a salutary fear of the divine commands and prohibitions; and so likewise in communities at large, the suggestions of nature itself will prevail, which tell us that it is right to respect lawful authority, and to obey the laws, to do no seditious act, nor contrive anything by unlawful association. Thus when Christian law presides, without impediment put in its way, then it results naturally and without effort that the order of society is maintained as constituted by Divine Providence, and thence prosperity flourishes along with security. The general safety demands that we should be brought back to Him from whom we ought never to have departed, to Him who is the way, the truth and the life, not as individuals merely, but human society as a whole. Christ our Lord must be reinstated in possession of human society, which belongs to Him, and all the members, all the elements of the commonwealth; legal commands and prohibitions, popular institutions, schools, marriages, home-life, the workshop and the palace, all must be made to drink of the life that comes from Him. No one should fail to see that on this greatly depends the civilization of nations, which is so eagerly sought, and which is increased and nourished, not so much by bodily comforts and conveniences, as by what belongs to the soul, praiseworthy conduct and the cultivation of virtue.

"Most are estranged from Jesus Christ rather through ignorance than perversity; for there are many to study men and the



universe around him with all earnestness, but very few to study the Son of God. Let it be the first thing, then, to dispel ignorance by knowledge, so that He may not be despised or rejected as unknown. We call upon Christians everywhere to labor diligently to the utmost of their power to know their Redeemer. Anyone who regards Him with a sincere and candid mind, will clearly perceive that nothing can be more health-giving than His law, or more divine than His doctrine. In this, your authority and co-operation, venerable brethren, will marvelously assist, as will also the zeal and assiduity of the clergy at large. Think it the chief part of your duty to engrace in the hearts of every people a true knowledge and, we might almost say image, of Jesus Christ, and to illustrate in your letters, your speech, your schools and colleges, your public assemblies, whenever occasion serves, His charity, His benefits and institutions. About the "rights of man," as they are called, the multitude has heard enough; it is time they should of the rights of God. That the present is a suitable time, is shown by the good impulses of many which have already, as we have said, been awakened, and in particular by the many evidences which have been given of piety towards the Redeemer, a piety which, if it please God, we shall hand down to the next century with the promise of a better age. But as the matter in hand is one in which success can only be looked for through Divine grace, let us with a common impulse and with earnest prayers invoke the mercy of Almighty God, that He would not suffer those to perish whom He has freed by shedding His blood, that He would graciously regard this age, which has, indeed, been grievously remiss, but has suffered much and bitterly, too, in expiation of its fault; and that He would, benignantly embracing all peoples and classes of men, remember the word He spoke: "If I be lifted from the earth, I will draw all things to Myself." (John xii:22.)

So closes one of Leo's most striking encyclicals. It is in perfect consonance with all he said on the subject of the world's

unrest. And it is in perfect accord also, with a later remarkable utterance of his on the question. In the early part of 1902, the venerable Pontiff granted an interview to James Creelman, the famous American newspaper correspondent. The conversation that followed touched the heart. When the Pope learned that the correspondent was not a Catholic, he said, according to the interviewer, "You are all my children," patting his hand like a father. "Protestants, Catholics—all! all! God has placed me here to care for and watch over you. I have no other aim than to labor for the good of the human race. I want the Protestants of America as well as the Catholics to understand me!" Then referring to the great social question, apparently ever in his mind, the Pope declared: "But there is no power that can deal with anarchy and social discontent, except organized religion. It alone can restore the moral balance to the human race. The result of the efforts that have been made by nations to live without Christian guidance can be seen in the present state of civilization—discontent, hatred and profound unhappiness."

This clear analysis was followed by a statement striking in its mingled loftiness and pathos. One can almost fancy himself in the presence of that other lofty Pope who, persecuted and driven out of his own, declared on his deathbed, "I have loved justice and hated iniquity; therefore I die in exile in a strange land." Said Leo XIII:

"I have watched the growing helplessness of the suffering working classes throughout the world with anxiety and grief. I have studied how to relieve society of this terrible confusion. While I live I will labor to bring about a change. The troubles of the poor and heavy laden are largely due to the enemies of Christian morality, who want to see Christian history ended and mankind returned to pagan ways.

"Human law cannot reach the real seat of the conflict between capital and labor. Governments and legislatures are helpless to restore harmony. The various nations must do





POPE LEO IN THE SISTINE CHAPEL  
On the Occasion of His Solemn Coronation, March 3, 1878.



their work, and I must do mine. Their work is local and particular, such as the maintenance of order and the enforcement of ameliorative laws. But my work as the head of Christendom must be universal and on a different plane.

"The world must be re-Christianized. The moral condition of the workingman and his employer must be improved. Each man must look at the other through Christian eyes. That is the only way. How vain are the efforts of nations which seek to bring contentment to man and master by legislation, forgetting that the Christian religion alone can draw men together in love and peace. As the world increases the gulf between the laborer and employer will widen and deepen unless it be bridged over by Christian charity and the mutual forbearance which is inspired by Christian morals. But if the foes of Jesus Christ and His Church continue to attack and revile the holy religion which inspires and teaches sound morals and has civilized the world, these social disorders, which are but signs on the horizon to-day, will overwhelm and destroy them."

What pathetic forecast is this? How fraught with anxiety for the human race! May God avert the day of fearful tempest!

## CHAPTER XXIV

### *Leo XIII as Pope, Friend of Learning and the Press*

ALL THE POPES FRIENDS OF LEARNING—LEO OPENS VATICAN LIBRARY TO THE WORLD—WORLD-WIDE APPRECIATION OF SCHOLARS—THE POPE AS POET—EXAMPLES OF THE PAPAL MUSE—THE POPE AND THE PRESS—HONORS TO CATHOLIC EDITORS—STRIKING REMARK ANENT A GOOD CATHOLIC JOURNAL — ANNUAL APPROBATION OF FAMOUS SPANISH WEEKLY—LETTER WITH REGARD TO AMERICAN CATHOLIC JOURNALISTS.

WE HAVE shown the Holy Father as a friend of peace and true liberty, as champion of Christianity and foe of war, slavery and destructivism. Something remains to be said of his activity in quieter fields. It is not too much, perhaps, to say that were he not forced to be one of the world's great doers he would have been one of the world's great poets. From the very first he was poet as well as priest. His great encyclicals show the hand of the poet as well as that of the theologian and philosopher. It was a poet-soul that looked abroad among the nations and urged universal peace, justice, piety and unity under the cross of Christ. Let him deny this who can. Of old, the pagan poets of Greece and Rome foresaw a return of the Golden Age, but they could not foresee how it might be revived; fuller of vision than they, the Great Leo foresaw that it could be brought back by all men becoming Christian in word and deed. No Pope was more clear visioned than he; and that he so was, must be attributed to the fact that he was more than statesman, theologian and philosopher. Great as was his capacity in these, he was also a poet who possessed somewhat of the eye of a prophet.

Necessarily every Pope is rather literary. Nearly all have been friends of learning. Many have been the world's greatest patrons of art. Because each Pope unites in himself so many characteristics the Vatican has come to be regarded as the Paradise of Scholars. It will be remembered that early in his career Pope Leo XIII. threw open the great Vatican library to the scholars of the world, asking only that they should report the truth as they found it. For doing this the famous Professor Kehr of the University of Gottingen declared at the time, in the *Allgemeine Zeitung*, of Munich, that the Holy Father deserved the admiration of the world—that his liberality could not be equaled elsewhere. As a result of this action, said a writer, some years later, a visit to the Vatican archives assumes an international aspect. “By the side of the German professor is found a French savant and representatives from every other Christian country of Europe and America. Since access has been given so freely, various institutes for research have sprung up in great rapidity in Rome for the special purpose of utilizing these treasures. The leading learned organizations are the Prussian Historical Institute, the Gorres Society, consisting of German Catholic savants, the Austrian Institute for Historical Studies, the French *Ecole de Rome*, and the Hungarian School, and there is even a Belgian, a Danish and a Polish Society. So great is the international zeal to investigate these archives, which contain the greatest collection extant of unpublished documents on the history of the mediæval ages, that it is with difficulty room can be found for all who ask to be accommodated. The Vatican authorities have made the best of arrangements to supply the demand, and the librarians meet the wants of Protestants as quickly and as politely as those of the Catholic savants. Men and women are alike accommodated. The red tape of former times has disappeared entirely and the management is thoroughly modern. Only a beginning has been made with the publication of the immense treasures here deposited, but the international scholarship of the world is at work on it

now." Here it may be well to reflect on the tremendous importance of his work in calling together the commission on Biblical Studies. Only the most far-seeing scholar and un-deviating advocate of truth could be moved to such remarkable action, one fraught with such vital interest to the Christian world.

Leo XIII. began to write poetry at an early age. We do not know when his first poem was produced, but there is a record of one written in 1882, when the future Pope was only twelve years of age, addressed to Vincent Pavani, of the Society of Jesus. It is simple and unaffected, yet scarcely remarkable, viewed as poetry. Of much better quality is this on his own ill-health, written in 1830 when the poet was twenty years of age:

Scarce twenty years thou numberest, Joachim,  
And fell diseases thy young life invade!  
Yet pains, when charm'd by verse, seem half allayed—  
Recount thy sorrows, then, in mournful hymn.

Wakeful till latest night, thy limbs in vain  
Court needful rest; nor sleep nor food restore  
The strength outworn—thine eyes, all darkened o'er,  
Dejected sink, while racked the head with pain.

Fever consumes thee; chill, as ice congeals,  
Or parch'd with burning thirst. Pallid as death  
Each several feature; toils the weary breath—  
Through all thy fainting form the languor steals.

Why dream of future years, with promise bland,  
While fate swift urges? Then I said; No fear  
My spirit shall quell! Draws Death indeed so near?  
Cheerful I wait, to grasp his bony hand.



No fading joys allurement offer now;  
 All underlayed, I pant for bliss supreme!  
 Glad, as when wanderer's footsteps home return,  
 Or seaman, when to harbor veers his prow.

When this was written few expected that young Joachim Pecci would reach his fortieth year. As a child and boy remarkably delicate, it would have appeared rash to predict for him long life. No doubt many who read the boy's verses considered it his death-song. But as a poem it has many characteristics of his work of mature years. There is a descriptive touch moreover which would have applied to himself at any time of his life. "Pallid as death each several feature." How often has not such description of him gone forth across the world! The classic—the almost Virgilian, lines—

"Glad as when wanderer's footsteps home return  
 Or seaman, when to harbor veers his prow,"

recall a wealth of beauty from the hoary past. Yet this touch is never absent from any poem ever written by the Pope. There is an admission too, that his "pains, when charmed by verse, seem half allayed." A true poet speaks here. Poetry may be an intoxication but whoso gives himself up to it lives in a land from which he cannot be thrust out, he sees visions that other men do not see, and his soul desires a justice that the souls of other men cannot fathom, though they may ardently wish truth and righteousness to obtain.

We have said that with the eye of a prophet Leo XIII. looked forward to the restoration of universal justice and peace. Here is a poem, written in 1885, in which he actually appears conscious of the fact himself. It is entitled "An Augury of the Church's Triumph and the Restoration of Peace and the Commonwealth," and contains a veiled reference to the alleged prophecy of St. Malachy. If this is not a prediction that in

time there shall awake a morning of indestructible splendor  
what is it?

“With prophet eye the tremendous dawn I mark;  
Lumen in Coelo! breaks the radiant day:  
And terror-struck, all demon-forms and dark  
Plunge to their Stygian lake, there sink away.

“God’s human foes perforce His might have owned,  
Tearful their sacrilegious crimes confessed;  
Hushed is the long fierce hate, and love enthroned  
Within those hearts, in sweet alliance blest.

“The virtues chaste, our fathers once bequeathed,  
Faith, manly trust, their ancient home regain;  
And Peace, her glorious brow with olive wreathed  
Bids the Arts flourish and fair Plenty reign.

“Wisdom’s pure torch on every watch-tower burns,  
Through this dear land, to fright dark Error’s crew—  
Such be the triumph, when Italia learns  
What heaven-fed springs her vigor may renew!”

And yet, and yet, as someone graphically has said, with all this happy augury, the Pope did not lose sight of the powers of evil that are not supposed to abandon their stronghold without a struggle; nor did it form any part of his prophecy that the Church’s triumph is to come without a previous contest, perhaps one of great severity. He reminds himself that such determined opposition may assail his own person. With an evident allusion to the last words of his predecessor, St. Gregory VII., “I have loved justice and hated iniquity, therefore I die in exile,” Leo XIII. inscribed these lines on his own portrait:



PIGRIMS MEETING THE POPE.





"The righteous path I chose: long toil, and strife,  
 Insult and snares and hardship, did I brave  
 In truth's defence, unswerving; yea, my life  
 For Christ's dear flock, the which He died to save,  
 'Twere sweet to yield beneath a murderer's knife,  
 Or in some dungeon deep to find a grave."

In the midst of his constant occupation at Perugia, and as a safety-valve (to repeat a metaphor of this iron age), Monsignor Pecci found time to address some brief paternal stanzas to several of his devoted and exemplary priests, and to two among the religious women who were superiors in the convents of his diocese. We give one of the latter by way of specimen. It must have been highly valued, indeed, by the superior and her community. The lines were addressed to Hermalind Montesperelli, for twenty-five years abbess of the Cistercian convent of St. Juliana, who "was distinguished for her charity and prudence." She died in 1872.

"High born, yet with true virtue more refined,  
 God's consecrated Hermalind,  
 Watching thy cloistered charge with mother's heart,  
 In counsel wise, thy chosen better part  
 Strenuous to keep, yet ever kind."

There is a poem undated; but evidently it belongs to the period of our photographic development, when the earlier and ghastly daguerreotype, the marvel of its day, has yielded to a more genial employment of the sun's rays. The little poem is entitled "Photography," and not even Father John B. Tabb can show defter artistry. It runs:

"By pencil of the solar light,  
 Fair image traced, how deftly thou  
 Canst give the transient smile and bright,  
 Clear, speaking eye, and comely brow!

“Man doth new power to suns impart;  
 Nature and science here combine:  
 Strive he with all but matchless art,  
 Apelles’ touch must yield to thine.”

Of deeper interest, however, is the pathetic tribute entitled “To God and the Virgin Mother,” with a sub-title “Leo’s Last Prayer.” Hadrian’s famous lines, beginning “Animula, vagula, blandula,” have a world-wide acknowledgment of their beauty, yet even these become insignificant placed beside the last prayer of Leo, beginning

“Extremum radiat, pallenti involvitur umbra  
 Iam iam sol moriens; non subit atra, Leo.  
 Atra tibi,”

and which translators innumerable have striven to render without striking success. The following by the editor of the Independent is perhaps one of the best so far made, yet it fails to convey much of the grace and vigor of the Pope’s virile lines:

#### LEO’S LAST PRAYER.

Leo, now sets thy sun; pale is thy dying ray;  
 Black night succeeds thy day.

Black night for thee; wasted thy frame; life’s blood sustains  
 No more thy shrunken veins.

Death casts his fatal dart; robed for the grave thy bones  
 Lie under the cold stones.

But my freed soul escapes her chains, and longs in flight  
 To reach the realms of light.

That is the goal she seeks; thither her journey fares;  
 Grant, Lord, my anxious prayers.

That, with the citizens of Heaven, God's face and light  
May ever thrill my sight;

That I may see thy face, Heaven's Queen, whose mother love  
Has brought me home above.

To thee, saved through the tangles of a perilous way,  
I lift my grateful lay.

A number of other poems deserve consideration, yet lack of space forbids. Among the verses of the Pope's maturer life are tributes to two martyrs of Perugia, Saints Constantius and Herculanius, and the lengthy "Ode to Christian France," on the fourteenth centenary of the baptism of Clovis, which would require several pages. It is lofty and vigorous, yet scarcely more so than his "Prelude of the Nativity," which first saw the light on the Threshold of the Feast of the Nativity, 1901. The subjoined excellent translation is from the pen of Dr. Thomas P. Hart, Ph. D., editor of the Catholic Telegraph, of Cincinnati, Ohio. It carries much of the beauty of the Latin and presents no small part of its grace and strength:

"The dawn that owns the reverence of the earth  
Recalls the solemn feast of Jesus' birth,  
But now no joyous herald, shining bright,  
Repeats the peaceful gift of Holy Night.

"Poor Man! To-day oppressed by evils sore,  
To-morrow holds a still more dreadful store.  
Forgot is God; all filial laws are broke;  
The puffed-up Age will brook not any yoke.

"Harsh discord drives the people into strife  
And bloody deeds, and e'en to taking life;  
Most sacred rights lie prone; Faith, Shame have died;  
Blind Greed unwhipped dares every land deride.

"Come, Holy Child! the age thy succor lend,  
 Our only hope, lest wofully it end,  
 Thee kindly o'er the earth a gentler day,  
 Of sin full-free, let hold its peaceful sway.

"The ancient glory of the Faith Divine,  
 With grateful light upon Man's mind let shine,  
 And let the fight of Faith wax warm; the crown  
 Of victory, grant and break the hostiles down.

"Disperse the clouds of wrong and wrath restrain,  
 And to the people bring sweet rest again.  
 Thus let long-wished-for peace to earth return,  
 And human hearts with love fraternal burn."

It is probably true that no Pope of modern time took so great an interest in the press as was taken by Leo XIII. It is worthy of note that one of his observations on the subject has gone the round of earth and likely will prove deathless. "A good Catholic journal is a perpetual mission in a parish," he once declared. The age in which he lived did not realize to the full the value of the statement, but in years to come it will be admitted one of the most timely and far-sighted observations made by any Catholic during the nineteenth century. His treatment of Catholic journalists was always one of affectionate regard and deep appreciation. The world has often heard of the Holy Father's earnest support of Louis Veuillot, the famous French Catholic journalist—of the honors he has bestowed on other Catholic editors—of the interviews he granted the late M. de Blowitz—of the letters of encouragement sent here and of the sympathy sent there. It will be remembered, too, that during the Congress of Latin-American Bishops at Rome, he was most anxious that those prelates should found capable Catholic papers in their respective countries. He believed in the press, most emphatically. He saw in it a most



powerful weapon against untruth. Writing of this evidence of Papal forethought, M. Louis Joubert, of France, once said: "In the time of the Apostles, as in the days of the Crusades, the Church appealed to the multitude, Leo XIII. desires to have his ideas conveyed, by means appropriate to the new conditions of society, and undistorted by prejudice and calumny, to the remotest village of our country. This is why the most widely read of French newspapers, the *Petit Journal*, was given the honor of disseminating the Pope's words and bringing them into the dwellings of even those who have never crossed the threshold of their *Cure*."

During life Leo XIII. sent many blessings to the editors of Catholic newspapers, but the journal shown greatest favor, perhaps, is the "Revista Popular," edited at Barcelona, Spain, by Father Don Felix Sarda y Salvany. It is a singular fact that the venerable Pontiff sent his blessing and words of encouragement to that journal every year during his life as Pope. Were his fatherly words spoken during that time translated they would make a chapter of interesting reading. Father Sarda y Salvany is author of a remarkable book, "Liberalism Is a Sin," but the approbation vouchsafed him by the Father of the Christian world is even more to be envied than is his career as author. Nor will his words of advice and approval granted the Catholic editors of our country soon pass out of mind. Writing to Cardinal Satolli in reference to the address signed by editors of American Catholic journals and periodicals, he said:

"It has ever been our most ardent desire that in these days of such unbridled literary license, when the world is flooded with hurtful publications, men of marked sagacity should labor for the public welfare by the diffusion of wholesome literature. That this great work was being most zealously prosecuted by our faithful children in North America, we were already aware, while an address which many of them had signed and

caused to be transmitted to us confirms our conviction of their zeal.

"Assuredly, since it is the spirit of the times that people of nearly every condition and rank of life seek the pleasure that comes from reading, nothing could be more desirable than that such writings should be published and scattered broadcast among the people as would not only be read without harm, but would even bear the choicest fruitage.

"Hence to all those who labor in a cause at once so honorable and fruitful we are moved to extend our hearty congratulations, and to accord them the tribute of well-earned praise, exhorting them at the same time to continue to defend the rights of the Church, as well as whatever is true, whatever just, with becoming harmony and prudence. But we hope to treat of this matter at another time and soon.

"In the meantime you will give expression to our grateful and kindly sentiments in their behalf, and will announce the Apostolic Benediction which we lovingly impart to each one of them, as also to yourself, as a token of heavenly reward."

## CHAPTER XXV

### *Leo XIII and the Far East*

SPREAD OF THE CHURCH—LEO PETITIONS THE CZAR OF RUSSIA  
—ENCYCLICAL ON “CHRISTIAN UNITY”—CATHOLIC  
CHURCH IN GREECE—REUNION OF THE EAST AND WEST—  
SEPARATED GREEKS RETURN TO THE CATHOLIC CHURCH—  
RETURN OF THE SCHISMATIC NESTORIANS TO THE CHURCH  
—CATHOLICITY IN INDIA—THE CHURCH IN CHINA—IN A  
STRIKING WAY THE FAITH IS SCATTERED THROUGHOUT THE  
CELESTIAL KINGDOM.

**T**HERE are, in the United States, a number of sects that cannot look beyond their own neighborhood and perceive members of a faith similar to their own. There are other sects which are confined chiefly to a single state, many to a single section, while a majority, perhaps, have no existence outside the limits of our own country.

But with the Catholic Church it is different. Every educated Catholic looking upon a globe knows that the great Church exists not only in the United States, England, Ireland, Scotland, France, Germany, Italy, Austria, Switzerland, but in Greece, Palestine, Turkey, Russia, China, Japan, India, Africa, Egypt, Abyssinia, Mesopotamia, Syria, Persia, Armenia—throughout the illimitable lights and shadows of the habitable globe. She is in Jerusalem and she is in Labrador. On her altars Christ is present in Rome, Bagdad and Beyrout. He admits there are other forces, but he knows she is the one supreme Force. Let it be said to the credit of the great Leo XIII. that during life he did much to extend her dominion in the remote Far East amid the ancient races and among the historic peoples of antiquity.

When Alexander III., Czar of Russia, visited Warsaw in 1874, he turned a deaf ear to the petitions for justice urged by the Uniate Greek Catholic Church of his realm. Afterward he persecuted those subjects without mercy. Pius IX. strove to secure a mitigation of the evils under which they rested, but in vain. In 1878 Leo XIII. on his accession turned his face to the East. He resolved to cause morning to rise once more in those vast lands desolate of faith. He appealed to the Czar and might have had success were not the latter removed by an assassin before a year passed. Undismayed by the tragedy, Leo appealed to the Czar's successor. This time he was more successful. The Catholics in Russia were granted better conditions. These have brightened to such an extent that in the early part of 1903 the world was astonished to find the present Czar granting them all their rights and decreeing religious liberty throughout the vast empire. It was a victory for Leo XIII., or, if you will, an answer to his prayers. But his eyes looked beyond Russia. He saw the schismatic Greek church slowly decaying, cut off for centuries from the center of faith. Toward Greece therefore his efforts were directed. He developed the Greek College at Rome, he established the Leonine Seminary at Athens, he endeavored to win back the Greeks by methods of sympathy and tenderness. In his famous encyclical on "Christian Unity" he had written:

"It is sufficiently well known unto you that no small share of our thoughts and of our care is devoted to the endeavor of bringing back to the fold, placed under the guardianship of Jesus Christ, Chief Pastor of Souls, sheep that have strayed. Bent upon this, we have thought it most conducive to this salutary end and purpose to outline the model and, as it were, the lineaments of the Church. Among these the most worthy of our chief consideration is unity. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength.

"In union with the chief Bishop of the Church every Catho-



lie will most humbly and heartily pray that discord and division among Christians may cease, and that the Father of Mercies may grant that those 'other sheep,' for whose sake His Divine Son died, 'that are not in this fold,' may speedily come home to it, that henceforth there may be but 'one fold and one Shepherd.' "

The result of this gentle pleading is to-day evident in Greece. The Catholic faith is being re-established. Great patriarchs have united with Rome, as they have in Syria. The effect of the Holy Father's negotiations in behalf of unity can be gleaned from the following, written only a few months ago, by one thoroughly familiar with conditions in Greece and with the tone and trend of her peoples:

"Many and engrossing as are the holy plans of Leo XIII., they never obscure for a moment his grand striving after the reunion of East and West. Fresh rumors of a most happy tendency among the 'Orthodox' Greeks have reached Rome, and though no official or semi-official statement has appeared to corroborate these rumors, well-informed persons find no difficulty in believing that at last, within the very stronghold of religious conservatism in the East, there is a manifest desire for peace and union. And it cannot escape the attention of the careful observer that, just as if coincident with the arrival of these rumors, Mgr. Paul Abi-Mourade has returned to live in Rome in an official capacity as the representative of the Uniate Greeks. To this post he was appointed some years ago, but his return now with the episcopal dignity is a matter of special moment. Indeed, both the Cardinal Secretary of State and the Cardinal Prefect of the Propaganda, which Congregation has the inspection of Eastern affairs, expressed to Mgr. Abi-Mourade their fervent hopes that his presence and his return would mark the beginning of a new and still more prosperous era.

"Mgr. Abi-Mourade is the deputy in Rome, or, more correctly, in the Roman Curia, of the Greek Patriarchs. The other Oriental Patriarchs are represented by special deputies,

and it is a well-known fact in Rome that these deputies are frequently, and almost constantly, able to report progress. There is not, in the minds of those informed about Eastern religious matters, the slightest doubt that the holy designs of Leo XIII. in regard to the East are receiving more than a gradual fulfilment."

One result of all these overtures was witnessed in April, 1903. During that month more than fifteen thousand separated Greeks belonging to the districts of Ackar, Hosu and Sifta abjured their error and returned to Catholic unity. Mgr. Doumani, Greek Catholic Melchite Bishop of Tripoli, petitioned in their behalf in 1902, Rome rendered a decision in January, 1903, and it did not take long for the Greeks to agree to the Holy Father's terms. The event was one which gave joy to the entire Catholic world.

In the Ottoman Empire the development of the Church has been marvelous since Monsignor Gasparian returned to the fold in 1879. In 1880 the Armenian Bishop Davidian submitted at Cairo, Egypt, and later nearly 60,000 Copts of the same country became reconciled to the Holy See. In Persia the Church has increased remarkably during the last quarter of a century. The Lazarists have there a number of effective schools and thousands of converts are added year after year. Now there is a native priesthood and a strong church. In Syria and Palestine the faith is daily making progress. In Abyssinia the prayers of the great White Father in behalf of Christian unity have borne splendid fruit. One of the most remarkable results of the Holy Father's efforts seems apparent as this chapter is being written. News from Egypt, news from Rome is to the effect that the Schismatic Nestorians, after nearly fifteen centuries of wandering, have returned to the bark of Peter. In speaking of this startling fact a writer of the moment says:

"The Nestorian Bishops and the principal partisans of the union recently assembled at Mossul to receive absolution

abhaerese and to hear the instructions from Rome on the subject. These brave men have been advocating union with Rome during the past four years and have been compelled to face cruel persecution on the part of the enemies of this project. During this time every possible obstacle has been put in their way, intimidation, pillage, imprisonment; finally, flattery, temporal bribes, and even honorable and advantageous marriage alliances with the ruling classes. The Anglicans, in particular, having opposed strenuous resistance to the project, proposed as a last resort a marriage between the niece of the Nestorian Patriarch, Mar Chinoun, and the son of the principal Melik, the signatory of the profession of Catholic faith. By this marriage it was hoped to bring about a rapprochement between Mar Chinoun and the Catholics for the benefit of Anglicanism, to which sect this Patriarch is friendly.

"This formal return of the Nestorians to the faith is now regarded as certain, and all that is awaited by the chiefs of the movement is the conditions which will be laid down by the Holy See. Mgr. Mar Curaha, nephew of the Patriarch, his other nephew, Memroud, as well as numerous Meliks or chiefs of the nation, continue to direct the movement, and everything points to final success.

"The conditions of the union will be arranged at a meeting which will take place shortly at Mossul between the Chaldean Catholic Patriarch delegated by the Holy See and the delegates of the Nestorian tribes, represented by the Patriarch Mar Chinoun, Mar Curaha and Melik Nemroud, accompanied by other Meliks whose tribes are in favor of the union.

"The return of the Nestorians will be one of the most remarkable events of the Christian era. Nestorius was an heretical Bishop, who was deposed by the third general council of Ephesus. In the course of time his doctrine drew many followers. Nestorius himself died in a monastery in Upper Egypt in 440, but his teachings were propagated in Persia, Mesopotamia and Chaldea. Later Nestorianism spread to

Arabia, Egypt, Bactria, Hyrcania, India and China. In the eleventh century it was formidable, indeed. In the fourteenth Timour, the Mongolian conqueror, slew thousands of this sect, but it has existed, with varying fortunes, down to the present. In the sixteenth century two Patriarchs submitted to the Pope, but unity soon perished. The latest statistics available show that to-day there are something over 105,000 Nestorians in the world. The return of such a vast body after more than fourteen and a half centuries of struggle is one of the miracles of the age."

Equally surprising has been the growth of Catholicity in India, despite the efforts of Buddhists, Brahmins and Hindus to prevent the same. In Ceylon there are hundreds of thousands of strong, aggressive Catholics; in Corea and Manchuria, notwithstanding bitter persecutions the cross of Christ is moving steadily forward. The Church is growing in Japan and she is climbing into the plains of Thibet. In China the cruel massacre of thousands has resulted in the conversion of hundreds of thousands. Speaking of this phenomenal development a recent writer states:

"In a striking way the faith is scattered throughout the Celestial Kingdom. There are Catholics, there are missionaries, there are native priests, there are churches, schools, seminaries, colleges, orphan asylums, from Thibet to the Yellow Sea, from Siberia on the north to Annam on the south. Every province has its vicariate; sometimes one province has two or three; every vicariate, with the exception of one, has its Bishop. The complete organization is there. The seeds are planted. The 1,500,000 are scattered among the 400,000,000, fruitfully working at every point, not massed together in one locality. In this respect the condition of China is very much like that of the old Roman Empire in the first centuries of the Christian era. The early missionaries of the Catholic Church did not pause to convert every nation they came to; they pushed on, forming colonies of the faithful here and there, until the whole



empire was dotted with centres of the cross. They knew the fructifying power of Christ's religion; they knew they had but to plant the seeds and await the time and season of their coming to maturity. And they were justified in their course, for the despised religion of the Galilean grew like a giant and soon overthrew the pagan mummies of the ancient world.

"Just so it is in China to-day, only, perhaps, the Chinese Empire is a more extended and more populous field than that afforded by the majestic structure of the Seven-Hilled City. Those huge provinces of the strange kingdom of the far East are as large as the mighty nations that olden Rome chained to the chariot-wheels of her triumphant progress. Mere man, unaided from above, would shrink from the stupendous task of changing the long-settled religion of half a world. It is foolish, it is a strange, fantastic dream, which these deluded missionaries cherish. They can do nothing to move that impalpable bulk. But see! The Catholic missionaries do not weigh human probabilities, or even possibilities. They have upon them the charge of God Himself; they have His Holy Spirit in their hearts. Against the dictates of reason itself they attack, with no weapon but the cross, this uncounted conglomeration of humanity. They stop at no point, they push ahead, they penetrate every nook of the empire, and detached bands stray out into the lost regions of the earth, the steppes of Siberia, the plains of Tartary, the mountain fastnesses of Thibet. In China, from Tche-ly to Dmoi, from Hong-kong to Su-tchuen, they establish a network of flawless organization—twenty-nine perfect sees, with rulers in them, with clergy, with people, with churches, with schools. It is magic! How can we explain it except upon the theory that God is in the work? And now that the increasing number of converts, and the exalted station of many—for there are high mandarins in the ranks of the Catholic Chinese laity—compel such a signal recognition from the Emperor as a request for closer relations with the Holy See,

may we not expect to behold something like that old conversion of the Roman Empire in the not remote future?"

And it was the far-seeing eye of Leo XIII. which saw more clearly than most the vast possibilities for the faith in the far East; it was his hand that directed the great, bloodless crusade for Christ, and caused so much of dawn to rise over lands where first the faith began. Before this time other Popes had labored, but it was his fatherly counsel that drew the souls of men to God after a manner unwitnessed for many centuries. In spite of the thousand envenomed spears hurled against the Church during his reign, under his guiding hand she kept serenely on, and fit it was that his ancient eyes should behold the beginning of that universal morning which he had prayed for and helped to build, before they closed in death to open on the Kingdom of God.

## CHAPTER XXVI

### *Leo XIII and the Philippine Problem*

INCESSANT MISREPRESENTATION OF THE RELIGIOUS ORDERS AFTER THE CAPTURE OF MANILA—REPORT OF THE SCHURMAN COMMISSION—REPORT OF GOVERNOR TAFT—AMERICAN PRESS CONTINUES ABUSIVE—DECISION OF UNITED STATES TO PURCHASE FRIARS' PROPERTY—SECRETARY ROOT'S FAMOUS LETTER OF INSTRUCTION—"THE FRIARS MUST GO"—SAVING CLAUSE IN THE TREATY OF PARIS—COMMISSION DEPARTS FOR ROME—STARTLING OUTCRY OF AMERICAN PRESS—VIGOROUS PROTEST BY AMERICAN CATHOLICS—THE VATICAN WINS.

THE very title of this chapter suffices to recall to American Catholics one of the most delicate situations which has confronted the Church in this country since the foundation of the republic. It is, we incline to believe, yet fresh in the minds of thousands that scarcely had the roar of Dewey's cannon subsided at Manila before a campaign of misrepresentation began against the church in the Philippines. Almost every cable dispatch from Manila represented conditions as terrible. First a forged pastoral was attributed to Archbishop Nozelada in which the American invaders were solemnly condemned. The friars were represented as monsters of cruelty; the people hated them, it was said. They charged exorbitant fees for marriages, baptisms and funerals, it was asserted. A thousand other charges were heaped up. It was all for a purpose—that purpose to blacken them.

Finally the treaty of Paris was signed and fortunately it contained this significant clause: "And it is hereby declared that the relinquishment or cession, as the case may be, to which the preceding paragraph refers, cannot in any respect impair

the property or rights which by law belong to the peaceful possession of property of all kinds, of provinces, municipalities, public or private establishments, ecclesiastical or civic bodies, or other associations having legal capacity to acquire and possess property in the aforesaid territories renounced or ceded." This simple paragraph, together with the firmness of the Vatican, saved a gross injustice from being done. A mere glance at subsequent incidents shows that the expulsion of the Philippine religious was intended by a certain clique in this country. Speaking of this purpose a careful writer declared at the time:

"Since the report of the Schurman Commission was issued in 1900, but especially since the Taft Report was issued in January, 1901, we knew all that is said here against the friars in the archipelago, and we could have surmised sooner or later an attempt would be made to compel them to leave Manila; but our respect for the integrity and statesmanship of those who have been chosen to rule over us made us confident that in time the truth would become known and justice be done. Time has made it evident to all that one charge at least against the Philippine friars was grossly exaggerated, and no one thinks any longer of accusing them of driving people into concubinage by exacting exorbitant marriage fees. No doubt time will bring us the truth about some of the statements contained in the document quoted."

Nevertheless the work of blackening the friars went on for months. The columns of the daily press teemed with statements of alleged evil conditions in the islands. Catholics were silent. They did not believe the statements put forward, but they had no means of proving them untrue. As a distinguished Jesuit writer said at the time: "Indeed, so patient have we been under all the calumnies that have been heaped upon our fellow-Catholics in the Philippines since the close of the war with Spain, and so deferential to authority, even when it was plain that our American commissioners in those islands were disposed to favor the enemies of religion there, that our attitude





BEDROOM OF POPE LEO XIII. IN HIS SUMMER VILLA.



has been misconstrued to be one of indolence and of utter indifference in this respect. Nay, it is certain that the silence of our Bishops and clergy and the inability of our laity, often for lack of proper information, to protest publicly against misrepresentations of the friars, and against measures which must necessarily prove detrimental to the faith of the natives, have been mistaken for a tacit, if not positive, approval of what thousands of our fellow-citizens who are not Catholics deprecate and condemn. Now that we have both from Washington and Rome sufficient information to pass judgment on the state of affairs in the Philippines, so far as the interests of religion are concerned, patience is no longer a virtue, and our very deferences for authority, and the confidence we have in those who exercise it, oblige us to express our views in public and in private and take every means of urging them on the attention of our fellow-citizens and men in power, in order to keep them from committing a blunder which would be tantamount to injustice."

This information was the correspondence between Secretary Root and Governor Taft and between Governor Taft and the Vatican. Secretary Root's letter of instruction, when published for the first time, made it plain to the Catholics of the United States that the government of their country meant to drive the friars out of the Philippines. Briefly summarized, Governor Taft was instructed to proceed to Rome before going to Manila to arrange for the purchase of the lands of the religious orders and inform the Holy Father that the friars must be withdrawn. These lands, it is proper to explain, had been derived through purchase by the orders, grants from the Spanish crown for services rendered, or by donation from individuals. In every case the title was perfect, as Governor Taft himself previously had admitted. The religious orders had been in possession of much of this property for over a hundred years. In giving forth his orders the Secretary of War did not charge that the friars had been guilty of any crime. He

wished them to go because, he alleged, following the report of Governor Taft, the Schurmann Commission and the cable reports, that the Filipino people disliked the orders. It is fair to say that while he insisted that they go, he was willing that American priests should take their place. Since no priests could be spared from this country, the result would be that 7,000,000 Catholics would be without priests.

It is easy for diplomats to plan. It is not always so easy to make plans work. Governor Taft went to Rome. He called on Leo XIII. and outlined the business transaction with which he was entrusted. Leo heard him patiently and appointed a commission of Cardinals to consider the question. The world knows the result. A basis of agreement was reached. The lands were to be sold to the United States, but full details must be arranged at Manila between Governor Taft on the one hand and Apostolic Delegate Guidi on the other.

This sounds like a very peaceful summary. As a matter of fact, it covers a period fraught with intense anxiety to the Catholics in the United States. Scarcely had Governor Taft reached Rome before a number of so-called Imperialist newspapers gave out the impression that the government of the United States was going to compel Rome to yield. Day after day such headlines as these stared up at Catholics throughout the country: "The Friars Must Go!" "Friars Must Withdraw!" "Firm for Friars' Withdrawal!" "No Compromise with the Vatican!" "Spanish Friars Must Leave the Philippines!" "Friars Must Go, Still the Order!" "Vatican Must Fix a Date for Withdrawal of Friars!" "Expulsion from Philippines an Important Problem! Governor Taft's Hostility!"

The effect of this persistent outcry was a gradual awakening of Catholic attention. It must be confessed that at first our people, for the most part, were slow to perceive that they were interested in the Philippine question. Various Catholic journals spoke out boldly, the country over, but the Catholic laity remained silent. Yet when they became alert, finally, protests



were not slow in going up to Washington. Bishop McFaul of Trenton, New Jersey, and Bishop Messmer of Green Bay, Wisconsin, first began the work of arousing Catholic public sentiment. Little by little the Catholics of the country began to realize that they owed a duty to their co-religionists in the Philippines—that they ought to assist them in retaining their rights. The air was full of alarming reports. It was seen that the government was insisting that the religious orders be driven out of the islands; other reports had it that Protestant American teachers sent out to the Philippines were endeavoring to proselytize the Catholic inhabitants. Gradually it dawned on American Catholics, moreover, that the 7,000,000 Catholics of the islands ought to have their own schools—not the American public school transported to the Philippines.

These facts once grasped, protests went to Washington with startling rapidity. All Catholic America woke up. Our people forgot they were in a minority. They stood for Catholic rights with unexpected firmness. From the diocese of Grand Rapids, Michigan, the Bishop and priests of the diocese of Leavenworth, the Advisory Board of the Federation of American Catholic Societies, the Federated Societies of New Jersey, the German Catholic Societies of Pennsylvania, the State League of German Catholic Societies of New York, the German Catholic Societies of Cleveland, Ohio, the Catholic Truth Society of Pittsburg spoke out firmly. The clergy of Cincinnati and Hartford went right to the core of the question of religion in the schools in the Philippines. The letter of protest signed by Archbishop Elder of Cincinnati, Bishop Tierney of Hartford and the clergy of both dioceses, in addressing President Roosevelt, said:

“Your Excellency is aware that the Filipino people, in so far as they are Christians at all, are members of our communion. For three hundred years they have committed the education of their children to the care of religious teachers. To the training thus imparted the natives owe their present status as a civilized

and Christian people. We respectfully submit that, in our judgment, the abrupt and complete breaking away from this system of education and the adopting of another entirely devoid of religious coloring, coupled with the violent disruption of venerable traditions which must necessarily ensue, would be a grave hindrance to their progress in civilization and impede unnecessarily our peaceful and successful government of the archipelago.

"We respectfully submit that the clause of the Constitution which requires the absolute separation of Church and State was intended by the framers of the document to meet conditions in the United States of America, and not those which obtain in the Orient and among a people unanimously of one form of religious belief. Your Excellency, we are profoundly convinced that the Filipino people, deeply Catholic at heart, will deem it an unjust invasion of their rights to be taxed for the maintenance of a system of education which cannot command the free and full approval of their conscience.

"As American citizens, jealous of the good name of our country, we hope and pray that the policy of our government in this vital matter will be dictated solely by a high sense of justice, without any yielding to the clamors of religious prejudice which is blind alike to the real interests of the republic and the eternal welfare of the people whom Providence has committed to our protection.

"Your Excellency, we regret that stubborn and uncontradicted reports charge certain individuals employed by our government in the education of the children of the archipelago with offensive hostility to the religion of the natives, and we are convinced that you will visit this abuse with the speedy and uncompromising reprobation which you have already manifested in ridding our army of the shadow of inhumanity brought upon it by the excesses of certain individuals."

Never did the policy of respectful but firm protest find happier result. While official Washington doubted if proselyting

was going on, peremptory orders were cabled to investigate the charges and stop all violations instanter. There was a notable mitigation, also, in the demand that the friars must go. Long before Governor Taft reached Manila after leaving Rome the struggle was over. For a few weeks the Catholics of the United States seemed opposed to the government to a man. The timorous predicted violent outbreaks here and there, but fortunately peace prevailed.

A great deal has been said of the accumulated wealth of the religious orders. The four powerful corporations have been in the islands for over three centuries, and yet the sum total of that imaginary wealth does not amount in reality to over twenty million dollars. The purposes to which the revenue of their haciendas was devoted could not be more just. It was necessary to maintain colleges and seminaries in order to train missionaries for their field of labor. In almost every town they built magnificent churches and convents, the latter of which enabled them to give hospitality to strangers, as there were no hotels. They contributed largely toward every public work. These haciendas were also intended as model farms to teach the people the art of agriculture, and in time of distress their granaries were always put at the disposal of the people. While the Philippine case remains installed at this writing, so far as the ultimate purchase of the friar-lands is concerned, it can be seen how senseless was the outcry in favor of turning the owners out. On this subject a scholarly writer says:

"The fact of the matter is, the Spanish friars, very few of whom proved unworthy of their vocation, considering their number and surroundings, have done splendid work in the Philippines to Christianize, to educate and to civilize these people. It may be said, without exaggeration, that most of what is good in the material and social life of the people of the Philippines is owing to the zeal and disinterestedness of the friars. Therefore, if we apply to them the Gospel criterion, that the tree is judged by its fruit, any serious-minded and honest man must

acknowledge that instead of having been attacked they should have been defended. Instead of being looked upon with suspicion they should have been protected by our authorities. They, from the beginning of our occupation of the archipelago, were sincerely in favor of it. On the one hand, they could not even dream that Spain would or could under any circumstances ever again occupy the Philippine Islands; and on the other, they clearly saw that the severest dispensation of Divine Providence toward the people of the Philippines would have been to leave them to their own devices. It is, then, evident that both from religious and political motives they were ready to use their great influence in favor of American authority if they had been permitted to do so. They have been most jealously watched, and yet not one of them has been incriminated or imprisoned for want of loyalty to the new order of things."

Reviewing the agitation of that period with impartial mind, there can be small doubt that the Catholics of the United States, by their timely protest, strengthened the hands of the Holy See, as certainly they assisted their co-religionists in the Philippines in obtaining their rights. It was the first time in history that the Catholics of this country stood shoulder to shoulder, irrespective of race, and the success they won by means of honorable protest will not soon be forgotten. May we not say, also, that their unselfish conduct obtained for them the admiration of their fellow-Catholics in the islands. In the autumn of 1902 the Centro Catolico (Catholic Center) of the Philippines publicly thanked the Catholics of the United States for the assistance rendered in a letter of the warmest friendship.

But the change of governments changed conditions in the islands. In a bull published in December, 1902, Leo XIII. stated with paternal solicitude that there was need of reorganization of the Church in the Philippines. Frankly he declared that "with the cessation of Spanish rule the right of patronage of the Spanish Kings has also ceased, and the Church has come



into greater liberty with a just partition of its rights from those of the civil government.

"This new condition of things demanded instant and sedulous attention to provide for the *modus agendi* and the amended regulations required to prevent the vigor of ecclesiastical administration from being impaired. To this end we sent our venerable brother, Placed Louis Chapelle, Archbishop of New Orleans, to the Philippine Islands as Delegate Extraordinary, to report on the conditions and to make such provisions as would not brook delay. He carried out the mission entrusted to him in a manner corresponding to our confidence in him, and has thereby been found worthy to receive well-deserved praise from us. Subsequently, to our satisfaction, the government of the United States of America undertook to send a special legation to confer with the Holy See for the solution of some questions touching Catholicity in the Philippines. We gladly seconded the enterprise, and, thanks to the skill and moderation of the negotiators, an easy way was opened for a settlement, which is now to be carried out on the spot. Having now ascertained the opinions of the Cardinals belonging to the Sacred Congregation for Extraordinary Affairs, and having given daily thought to the matter, we do now, by this present Apostolic Constitution, make and publish the following provisions which seem to us to be of the utmost importance for the Church in the Philippines, with the hope that what we ordain by our supreme authority will, thanks to the equity and justice of the government, be studiously and sacredly observed."

This was the Holy Father's gentle summary of the affair. Then followed authorization for the erection of new dioceses. To the archdiocese of Manila and the dioceses of Cebu, Nueva Caceres, Nueva Sogovia and Jara were added the new dioceses of Lipa, Tuguegaron, Capizana and Zamboango. Then followed rules for diocesan government, succeeded by a notable paragraph on the clergy and how they ought to pursue their studies in their missions and deport themselves before the peo-

ple. The Bishops were strictly enjoined to train up the native clergy, placing only approved men in charge of flocks.

The Holy Father closed by having the Bishops give charge of parishes to the regulars, or friars, after consultation with their superiors. If difficulties arise the Apostolic Delegate will intervene. The constitutions *Firmandis* of Benedict XIV. and the *Romanos Pontifices* of Leo XIII. must regulate the relations between the Bishops and regulars who have charge of missions. The Bishops were exhorted to see that missions were given at stated times in the different parishes, and it was strongly recommended that a religious house should be founded in each province with seven or eight regulars, who would devote their exclusive attention to this work of missions. Both Bishops and priests were reminded of their obligation of preaching the faith to the heathen and idolators in the islands. Collections of money must be made by the faithful for this purpose, which the Bishops must distribute impartially among the various missions. The Apostolic Delegate was ordered to call a provisional synod as soon as possible to arrange for the carrying out of the new discipline. The Holy Father finally exhorted the inhabitants of the Philippines to give the reverence and obedience which are due to the lawfully constituted authorities.

So ended a memorable struggle. His decision was that the friars ought to stay. Meantime an excommunicated priest named Aglipay undertook to create a schism in the island, but his work soon ceased to attract. Every account asserted that he was dissipated and malevolent; therefore his effort was practically of little avail, except to make his questionable character better known. The arrival at Manila of Archbishop Guidi, newly appointed Apostolic Delegate to the Philippines, in the closing months of 1902, was marked by a number of joint letters of adhesion forwarded him by priests temporarily led into the Aglipay schism. In December of the same year the Bishop of Cebu, who was also administrator of the archdiocese

of Manila, issued a remarkably vigorous pastoral on the virtue of Christian unity and the disgrace of schism, which had as result a further allaying of internal trouble. In February, 1903, fourteen priests hitherto identified with Aglipay made their submission in a body to Mgr. Guidi, and from this the end of the self-styled "Church of the Philippines" was not difficult to foresee.

## CHAPTER XXVII

### *Leo and the Study of the Holy Scriptures*

THE NECESSITY OF RIGHT THINKING—THE EFFECT OF RATIONALISM UPON THE AGE—LEO XIII. URGES THE STUDY OF ST. THOMAS AQUINAS' PHILOSOPHY—ENCYCLICAL ON THE STUDY OF THE SCRIPTURES—THE BEGINNING OF AN ERA OF PREPARATION—PROTESTANTISM AND THE HIGHER CRITICISM—APPOINTMENT OF FAR-FAMED BIBLICAL COMMISSION—OUTLINE OF ITS WORK—STRIKING PERSONALITY OF THE MEMBERS APPOINTED—PROBABLE FAR-REACHING EFFECT OF THE COMMISSION'S WORK.

ABOVE all else it may be claimed for the late Pope that he was in every respect abreast with the age in which he lived. On August 4, 1879, as the world cannot soon forget, he published his now famous encyclical on Thomistic philosophy. His reason for doing so was apparent. The supreme watchman over the nations, he saw early in life that most of the perils of the age arose from wrong-thinking. For nearly a century the light which the minds of men carried had been kindled at the lamp of Rationalism. The result was a gathering of darkness over the world eventually, for how soon does the small candle of unaided human reason go out beset by the mists of naturalism! He saw that irreligious philosophy eventually made men proud, obstinate, merciless and oppressors of their fellowman. The Darwinian theory of the "survival of the fittest" resulted in multitudinous tyrannies which continue to exist to this day. Accepting it, conscienceless taskmasters bodily justified their bitter oppressions, with result of well-nigh universal unrest on the part of their victims. It was time to inaugurate an era of right thinking; therefore his letter urging



greater study of the philosophical system of "the Angel of the Schools."

But there were other reasons. From his watch-tower the great Leo saw various unchristian forces marching against civilization builded by the Church through many centuries. In England, Tyndal, Huxley and Spencer had founded the modern school of Agnosticism. The latter had developed his school of Synthetic Philosophy with deadly effect on the mind and morals of the country. In Germany Kant had founded a school which later developed into Transcendental Pantheism, and was succeeded by Fichte and Hegel and Schopenhauer. Suddenly another school of pantheists rose out of India, and the peril of the age increased. Never before were the souls of men surrounded by so many enemies. Agnosticism, Kantism, Hegelianism, Buddhism, theosophy and various other essentially pagan systems fluttered like a vast flock of bats before the eyes of men. The great Pope saw this new peril. He saw that the Church must again take up the battle with paganism. To prepare successfully, greater study must be made of Christian philosophy. The priests of the Church must go forth in the impenetrable armor of trained and vigorous truth. In recommending closest study of the philosophical system of St. Thomas Aquinas, he said in his notable letter:

"Among the doctors of the schools St. Thomas stands forth by far the first and master of all. As Cajetan has remarked, because he had a sovereign veneration for all the ancient doctors, he seems to have united in himself the intellectual powers of them all.

"Their teachings, which were like the scattered members of the same body, he put together and completed, arranging them in a marvelous order, and giving them such wonderful increase that he is justly held to be the great defender and glory of the Catholic Church.

"A man by nature fond of learning and quick-witted, with a ready and retentive memory of irreproachable virtue, a devoted

lover of truth, with a mind enriched with all human and Divine knowledge, as the sun he warmed the earth with the vital power of his sanctity and filled it with the light of his doctrine. He wrote on every part of philosophy with equal penetration and solidity. His disputations embrace the laws of reasoning, God and incorporeal substances, men and all things accessible to our senses, human acts and their principles. And in all these you have never to regret the absence of abundance in the rich accumulation of subject-matters, or of a fit arrangement of parts, or excellence in the methods of proceeding, or solidity of principles, or cogency in the arguments, or clearness and propriety in the diction, or facility in explaining what is most difficult.

"To this we must add that the Angelic Doctor extended the sphere of his philosophical conclusions and speculations to the very reasons and principles of things, opening out the widest field for study, and containing within themselves the germs of an infinity of truths, an exhaustless mine for future teachers to draw from at the proper time and with rich results. As he used the same intellectual process in refuting error, he succeeded in combatting single-handed all the erroneous systems of past ages, and supplied victorious weapons to the champions of truth against the errors which are to crop up in succession to the end of time.

"Besides this, while very properly distinguishing reason from faith, he binds them together in friendly accord without violating the rights of either or forgetting what is due to their respective dignity. In this way, reason, in St. Thomas, rises to such sublime heights that human nature can fly no higher, nor can faith hope from reason greater or more powerful aid than she receives in the pages of St. Thomas.

"This it was which, in past ages especially, impelled men most eminent as theologians and philosophers to collect together the immortal writings of St. Thomas and to devote themselves not merely to study his angelic wisdom but to feed their souls upon it."

The almost immediate effect of this striking statement was the higher development ordered by His Holiness of the various schools of philosophy and theology at Rome. As the years went by Catholic seminaries around the world gained new impulse. The clergy of the past had been capable wrestlers; the clergy of the day became intellectual athletes. He saw that higher culture was absolutely required. In a letter written May 20, 1885, he remarked, among other things, that "serious and continued efforts should be made to have the clergy distinguish themselves in all branches of knowledge. The needs of the present age imperatively require it. Intellectual culture advances so rapidly, and the appetite for learning is so insatiable, that the clergy would find themselves at a disadvantage for the proper and fruitful discharge of their duties if they did not merit for their order the same reputation for intellectual culture of which other professions are so ambitious.

"That is why we have bestowed so much care and thought on the best methods of culture for our young seminarians. Beginning by the most serious matters of study, we have endeavored to revive the doctrine and method of St. Thomas Aquinas in philosophy and theology.

"But since literature occupies so large a space in college studies and contributes such large stores to our knowledge for all the purposes of social life and all its humanities and graces, we have resolved to lay down certain lines on which letters have to be cultivated."

We cannot now regard the far-reaching preparation as being other than Providential. Higher criticism was at work destroying popular belief in the Sacred Scriptures themselves. It is a remarkable fact that Protestantism, which began with virtual worship of the Bible in the sixteenth century, in the beginning of the twentieth had practically set the Bible aside as old and valueless—"a book of myths," as more than one Protestant scholar has declared during the last ten years. In Germany Harnack has gone a long way toward destroying the very

base of Protestant Christian faith, aided by Delitzsch and other pseudo-scientists. In our own country professors in various universities have followed in the wake of Harnack, sowing widespread unfaith. There was an almost universal loosening of Christian faith, outside the Catholic Church, as every one knows who has kept familiar with modern developments. The alarming phase did not escape the watchful eye of Leo XIII. He perceived that, having urged and compelled the study of an impregnable philosophy and higher theology, he must come to the defense of the Sacred Scriptures. In 1893 he published to the world the notable encyclical, "Providentissimus Deus," designed to strike a blow at the Rationalistic school, which then, as now, openly declared that the Sacred Writings were full of error. It was a point-blank declaration against the work of the flaw-pickers of the age. The world was astonished. The Catholic Church had come to the defense of the Bible, notwithstanding the multitude of charges that the Church hated the Scriptures and kept them from the people. Of the Holy Father's encyclical an able American scholar presented the following summary, here given in part, a year later in one of the leading publications of the country:

"To-day we have to contend with the legitimate progeny of the 'reformers,' to-wit, the rationalists, who, like successive plagues of locusts, have swooped upon the remnants of the supernatural left by their predecessors and have utterly devoured it. 'They deny,' says Leo XIII., 'that there is any such thing as revelation or inspiration of Holy Scripture at all; they see instead only the forgeries and falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories; the prophecies and the oracles of God are to them either predictions made after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law or else mere tricks by myths; and the Apostolic Gospels and writings are not the work of the Apostles at all.'



This 'higher criticism,' as it is used, or, rather, abused, by godless men, seems to have alarmed certain Catholic theologians and Catholic scientists, who think that the best way to meet the foe is to narrow inspiration to faith and morals, or, if it must extend to other parts of Scripture, let it be so attenuated as not to exclude error. This view of inspiration, as we shall see, is directly against the teaching of the encyclical 'Providentissimus Deus.'

"In dealing with the Inerrancy of Scripture we have two questions to ask and to answer:

"First, does inspiration by its very nature and of necessity exclude error? What is the extent of inspiration in Holy Writ?

"The first question asks what is inspiration; the second how far does it go. In philosophical language one is concerned with comprehension, the other with extension of the term.

"To the first question we answer that inspiration, by its very nature, is incompatible with error, so that a sentence or a part of a sentence cannot be inspired and erroneous at the same time. To show this, let us analyze the idea and see what are the elements of which it is composed. From Jewish tradition, acknowledged and confirmed by Christ and His Apostles, from Christian tradition, from the councils of the Church as well as from Holy Writ itself, we know that God is the Author of Sacred Scripture. But in what sense is He its Author? To be the author of a thing is to be its source or efficient cause. Now, God is not the Author of Scripture in the sense of the universal or first cause, else He might be called the Author of all books, sacred and profane. Neither is He Author of the Bible as particular and sole cause, for in that case there would be no subject of inspiration, no penman inspired of God, no inspiration properly so called. He must, then, be the Author of Scripture as principal cause, using the inspired writer as His instrument. How does He use this living, intelligent, free instrument? Or, in other words, what is the effect of inspiration

on the sacred writer? It has a three-fold effect: Illumination of the intellect to understand exactly what God wishes him to write; an impulse of the will to write just so much and no more, and Divine assistance to express it in apt words and with infallible truth. Without an enlightening of the writer's mind the book would not contain the thoughts of God, but of man, and hence God would not be its Author. Without a movement of the will the hagiographer would not be an instrument in the hands of God, for, according to St. Thomas, an instrument as such must be moved by the principal agent. Without divine assistance as he wrote, he might express what God wished, more or less exactly, but not with infallible truth. This is the Catholic idea of inspiration clearly laid down in the encyclical: 'Because the Holy Ghost employed men as His instruments, we cannot therefore say that it was those inspired instruments who happened to fall into error, and not the primary Author. For by supernatural power He was so moved and impelled them to write, for He was present to them, that the things which He ordered and those only they first understood rightly, then willed them to write down faithfully, and finally expressed in apt words and with infallible truth.' The argument contained in the preceding passage is this: As the Holy Ghost cannot be the author of error, and as the sacred writer must express his message in apt words and with infallible truth, it follows that whatever is written under the influence of inspiration cannot be false; that is, inspiration, as far as it goes, excludes error."

And in conclusion the same writer says: "While rejecting verbal inspiration on the one hand and a restricted or attenuated form on the other, we hold that every sentence and every statement in the original text were inspired. The encyclical leaves no room for doubt on this point, for it says: 'It is absolutely wrong and forbidden either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of difficulties, do not hesitate to concede that Divine

inspiration regards things of faith and morals and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God said as the reason and purpose which He had in saying it, this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written, wholly and entirely with all their parts, at the dictation of the Holy Ghost; and so far as it is from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily, as it is impossible that God Himself, the Supreme Truth, can utter that which is not true.

\* \* \* Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who happened to fall into error, and not the primary author. For by supernatural power He so moved and impelled them to write—He was so present to them—that those things which He ordered and those only they expressed in apt words and with infallible truth. Otherwise it could not be said that he was the author of the entire Scripture. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the Author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other the numerous passages which seem at variance—the very passages which in great measure have been taken up by the ‘higher criticism;’ for they were unanimous in laying it down that those writings in their entirety and in all their parts were equally from the afflatus of Almighty God, and that God speaking by the sacred writers, could not set down anything but what was true.” According to the doctrine stated it is wrong and forbidden to restrict inspiration to certain parts of Scripture or to admit that the sacred writer has erred;



to admit error is to impugn the veracity of God or to pervert the Catholic idea of inspiration that the sacred writer wrote those things and those only which God ordered, and he expressed them in apt words and with infallible truth. Here, then, is an answer to our two questions as to the nature and extent of inspiration:

1. Inspiration by its nature is incompatible with error.

2. Inspiration extended to every sentence and statement in the primitive text.

Are we, then, to conclude that inspiration begins and ends with the matter of the sacred volume? Is it concerned only with the thoughts, the ideas, the statements, and with nothing beyond? No, we are not to lay down a hard-and-fast rule, which admits of no exception. It seems to belong to the principal author to determine, in a general way, the specific form of the inspired message, whether it shall be in prose or in verse, in the shape of an epistle or a psalm or a dialogue or a narrative. Although inspiration *per se* does not require a set form of words, *per accidens* it may, when there is a question of a mystery, such as the Blessed Trinity, which demands exact wording; or in passages in which the Holy Ghost intended to supply in after ages the precise words of dogmatic formulas; or again, where a mystical meaning is superadded, or the form of a sacrament exactly prescribed. Of course, it is not always easy to determine, in particular, when the style was dictated word for word, and when it was not. In certain cases the connection between the thought and a set form of words may be necessary, in others it may be only convenient, and in others still it may be altogether indifferent.

“As truth cannot contradict truth, so there can be no real contradiction between science and the Bible. How, then, are we to reconcile apparent contradictions? First of all let the claims of science or archaeology be proved beyond doubt, and let nothing be taken for granted. Those who attack the Bible are to be suspected on general principles, from their hostility



to everything supernatural. Their data are often uncertain, their assertions rash, their conclusions forced and illogical. While subjecting heaven and earth to human reason, they are themselves the most unreasonable of mortals. A Babylonian brick or an Egyptian sarcophagus has more weight in their eyes than all the books of the Canon put together. They seem to forget that early chroniclers were more poets than historians; that dates were generally given in round numbers rather than exact figures; and that national pride made primitive peoples claim a far higher antiquity than belonged to them. Only the other day, Professor Erman, a learned German archaeologist, struck off, at a single blow, a thousand years from Egyptian chronology; and his critics declare that further modifications in the same direction are needed still. 'In matters of chronology Professor Erman differs greatly from Mariette and Maspero, for he places the sixth dynasty as late as B.C. 2500, while they date it at B.C. 3700 and 3300 respectively. There is no doubt that serious modifications in Egyptian chronology must shortly be made.'

"What is said of archaeology may be said also of those sciences which claim to contradict revealed truth. Last August Lord Salisbury, as president of the British Association, delivered a remarkable address at Oxford on the limitations of our present scientific knowledge, which was supposed to be so thorough and far-reaching. Towards the close of his speech, taking up the subject of evolution, his lordship showed that, in the face of certain difficulties which he discussed, the laity is justified in returning a verdict of 'Not proven' on the wider issues of the Darwinian school; that the modern scientist has no resource but to fall back on the mediate or immediate principle of design; and that, with men and women of common sense, modern discoveries are powerless to dislodge the old belief in a Creator and Ruler of the universe."

As the first step to be taken against the enemies of the Bible is to have them prove their point beyond a doubt, so a second

would be, to make sure that the text in question be genuine and complete. The original writings, as they came from the hand of the sacred penman, have long since disappeared, and we have nothing to-day but copies of the primitive text. Now, as the Holy Father says, it is true, no doubt, that copyists have made mistakes, although a mistake in any particular case is not to be admitted except when the proof is clear. Even the Latin Vulgate, which was declared by the Council of Trent to be the official text and to be substantially correct, is admitted to contain errors in matters of minor importance; this seems plain from the consent of theologians, from the preface to the Vulgate itself, as well as from the fact that several popes have set about preparing as correct an edition as possible. Hence when the Holy Father speaks of the absolute inerrancy of Scripture he is careful to mention the "genuine" text, of the sacred writings "as left by the hagiographers." To determine whether any particular text be genuine or not, is the province of textual or "lower criticism."

"When the claims of science have been proved to a certainty, and the text shown to be genuine, if there be any clash between the two, we must have recourse to a principle laid down in the Encyclical: we must distinguish between the absolute and relative truth of Scripture. An example will make my meaning clear. Take that passage in the book of Josue where it is said, that 'the sun stood still in the midst of the heaven, and hasted not to go down the space of one day' (x:13). Here the sacred writer seems to imply that the sun moves round the earth—a scientific error. We must remember, as the Holy Father says, that 'ordinary speech primarily and properly described what comes under the senses; and somewhat in the same way the sacred writers put down what God, speaking to men, signified, in the way that men could understand and were accustomed to.' They used the language of their day to describe phenomena which the Holy Spirit did not intend them to explain scientifically. If the Divine Author intended to give a com-

plete system of astronomy or geology, no doubt he would have taken care that his human instrument used words which should be taken more correct. But as that was not the object of supernatural revelation, all the Holy Spirit wished was, that the words used should be capable of bearing a true sense according to the principles of hermeneutics and the genius of human language. The words may be vague at times, as in the first part of Genesis, where the Hebrew word (*yom*) for day etymologically may signify a period of years, or a space of twenty-four hours. Again, it is not necessary to suppose that the inspired writer always knew the exact explanation of the phenomena which he described. Such being the case, we ask, if scientific men can speak of the sun 'rising' and 'setting' without any prejudice to their veracity, even though they know better, why should similar expressions be considered errors in Scripture which was never intended as a scientific treatise?

"In the words of the encyclical, let scholars 'loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures; and that therefore nothing can be proved, either by physical science or archaeology, which can really contradict the Scripture. \* \* \* As time goes on, mistaken views die and disappear; but truth remaineth and groweth stronger for ever and ever.' Let us bear in mind the golden rule of St. Augustine: 'If in the sacred books I meet anything which seems contrary to truth, I shall not hesitate to conclude that either the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand.' "

Notwithstanding the saintly Pope's declaration, however, the world-wide wrangle continued. Even a few Catholic scholars, here and there, particularly in France, became involved. In order to safeguard the faith Leo XIII., appointed in 1901 a commission of Catholic scholars in the world. In calling the commission together he issued, on October 30, 1902, the



following striking Apostolic letter outlining the position of the Church:

"Mindful of the vigilance and zeal with which we of all others are bound to put forth for the proper custody of the deposit of faith, we published in 1893 the Encyclical letter '*Providentissimus Deus*,' in which we dilated upon many points concerning the study of the Sacred Scripture. The importance and utility of this great subject demanded that we should devote the utmost attention in our power to this matter, now especially when the progress of modern scholarship has opened the door to so many new, and at times temerarious questions. We, therefore, set forth what all Catholics, and especially what those in sacred orders might do in their respective spheres on behalf of these studies; and we described minutely the mode and manner in which these studies might be advanced in harmony with the present time. Nor was our document without fruit. It is pleasant for us to remember the many expressions of obedience on the part of the Bishops and other learned men which followed that letter, in emphasizing the necessity and importance of our injunctions, and in promising their aid, to have them put into effect. And it is equally consoling for us to remember the efforts made in this direction by Catholics who gave themselves with enthusiasm to these studies.

"But it is clear to us that the causes which impelled us to write that letter still exist and even increase in urgency, and we have therefore resolved to urge our previous instructions with still greater force, commending the same again and again to the zeal of our Venerable Brothers of the Episcopate.

"And in order that our purpose may be more easily and abundantly realized, we have now determined upon adding a new and authoritative aid for this end. For, in view of the complexity of modern studies and the manifold errors which prevailed, it has become impossible for individual interpreters of the Sacred Books to explain and defend them as the needs of the hour require. It has therefore become necessary that their



common studies should receive assistance and direction under the auspices of the Apostolic See. We think this can be done by adopting in this matter the same plans we have followed in promoting other studies. We are, then, pleased to establish a species of Council or Commission, as it is commonly called, of serious men, whose duty it will be to devote their entire energy to ensure that the Divine words may receive that more minute explanation of them demanded by the time, and may be not only preserved free from all taint of error, but even raised above rash opinions. The fitting seat for such a Council is Rome, under the very eyes of the Supreme Pontiff himself, that inasmuch as the City is the mistress and guardian of Christian wisdom, so the teaching of this necessary doctrine may flow from its center, sound and incorrupt, throughout the whole body of the Christian republic. In order that the men composing this Council may collectively fulfill this most serious and honorable of duties, they will have for their special guidance the following principles:

“First of all they will carefully investigate the modern trend of thought in this branch of study, and regard nothing discovered by modern research as foreign to their purpose—nay, they will use the utmost diligence and promptitude in taking up and turning by their writings to public use whatever may from day to day be discovered useful for Biblical exegesis. Thus they will pay great attention to philology, with its kindred sciences, and carefully follow their developments. For immediately attacks on the Scriptures break out we must look for weapons to prevent truth from going down in the contest with error. So, too, we must see to it that the study of the ancient Oriental languages, and the knowledge of the codices, especially the earliest codices, be not held in less estimation by us than by those who are not with us; for both these branches are of great moment in the studies in question.

“Next, with regard to the uncompromising maintenance of the authority of the Scriptures, they must exercise earnest care

and diligence. They must work especially to prevent among Catholics the prevalence of that objectionable mode of thinking and acting which attribute undue weight to the opinions of the heterodox, almost as though the true knowledge of Scripture were to be sought principally in the show of erudition made by those who do not belong to us. For no Catholic can have any doubt about the truth which we have already dwelt upon at greater length, that God did not deliver up the Scriptures to the private judgment of doctors, but gave them to be interpreted by the teaching authority of the Church; 'in matters of faith and morals, relating to the formation of Christian doctrine, that must be held to be the true sense of sacred Scripture which has been held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures contrary to this sense or even in opposition to the unanimous consensus of the Fathers;' that the Divine Books are of such a nature the laws of hermeneutics do not avail to dispel the religious obscurity in which they are wrapped, but for this a guide and teacher has been divinely given in the Church; and, finally, that the legitimate sense of Divine Scripture is not by any means to be found outside the Church, nor can it be handed down by those who have repudiated the Church's teaching power and authority.

"The men who form the Council will, therefore, have to be sedulous in the guardianship of those principles, and endeavor to win over by persuasion all those who are prone to an excessive admiration for the heterodox, in order that they may more studiously hear and obey the true teacher, the Church. And although it has now become an established Catholic practice to take advantage of the writings of others, especially in criticism, this must be done always with caution and a judicious spirit. Our own workers will, with our emphatic sanction, cultivate the art of criticism as being of prime importance for the understanding of the opinion of hagiographers. We have no objection that in this branch they make use of aid furnished by the

heterodox. They must be on their guard, however, not to be led thereby to intemperance of judgment, for this is frequently the result of the system known as the higher criticism, the dangerous temerity of which we have more than once denounced.

“In the third place, with regard to that branch of the study directly concerned with the exposition of the Scriptures, seeing that this is a subject of the greatest utility for the faithful, the Council will have to devote special care to it. It is hardly necessary to say that in texts, the sense of which has been determined either by the sacred authors or has been authentically declared by the Church, men must be convinced that this is the only interpretation that can be approved according to sound hermeneutics. On the other hand, there are quite a number of texts on which there has hitherto been given no certain and definite exposition by the Church, and her private doctors may follow and defend that opinion which seems to them individually to be the most reasonable, but in these cases the analogy of faith and Catholic teaching are to be followed as a guiding principle. When the questions of this kind come under discussion great care must be taken not to allow the heat of argument to outstep the bounds of Christian charity, and the revealed truths and divine traditions themselves to seem to be made a matter of doubt. For it would be idle to hope for great results from the divers studies of many individuals without a certain principle of agreement and frank recognition of fundamental principles. Wherefore it will also form a part of the work of the Council to ensure a due and dignified treatment of the principal questions discussed between Catholic doctors, and to afford all the light and authority of which they are possessed to the attainment of a decision. One important result of this policy will be that it will afford the Apostolic See time to declare at the proper moment what is to be inviolably held by Catholics, what is to be reserved for further investigation, and what is to be left to the judgment of private individuals.

“We therefore by these letters institute in this ‘*alma Urbs*’ a



Council or Commission for promoting the study of the Sacred Scriptures according to the laws above defined, in the hope that it may conduce to the preservation of Christian truth. It is our wish that this council be composed of a number of the Cardinals of the Holy Roman Church to be named by our authority, and it is our intention to add to these with the title and office of 'Consultors,' as in other sacred Councils, a number of distinguished men of different nationalities, noted for their sacred, and especially Biblical knowledge. It will be the task of this Council to hold regular meetings, to publish reports either on certain days or as opportunity may require, to reply to those who may ask its opinion, and finally to promote in every way possible the defense and the increase of those studies in question. It is our wish, too, that all matters treated by the Council in general be referred to the Pontiff by one of the Consultors whom the Pontiff shall have appointed for this purpose.

"In order to afford a timely aid for these labors in common, we have now set apart a certain portion of our Vatican library; and we shall see to it shortly that a large collection of codices and volumes dealing with Biblical subjects be here placed so as to be at hand for consultation. To carry out this plan it would be very desirable that Catholics of means should render their assistance by contributing funds or by forwarding useful books—so doing they will be operating by timely service with God, the Author of the Scriptures, and with the Church.

"We have, indeed, full confidence that this undertaking of ours, inasmuch as it concerns the preservation of the faith and the eternal salvation of souls, will be abundantly favored by the Divine goodness, and that through it all Catholics who have devoted themselves to the Sacred Books will respond with full and unlimited obedience to these prescriptions of the Apostolic See.

"All the provisions that it has seemed good to us to make in this matter, we hereby ordain and decree to have the full force



of statutes and decrees, all other provisions to the contrary notwithstanding."

So guided, the thirty-six Papal Consultors appointed have begun their labor. As already said, they are the most eminent scholars of the age—professors in Louvain and Fribourg and Bologna and elsewhere. A partial list would present such world-famous names as the following: Very Rev. Doctor O. Bardenhewer, Professor of Exegesis in the University of Munich; the Very Rev. Canon J. Mercati, Writer of the Vatican Library; the Very Rev. H. Gismondi, S. J., Professor of Sacred Scripture in the Gregorian University; the Very Rev. J. H. Cereseto, of the Oratory, Member of the Theological College of St. Thomas of Genoa; the Very Rev. A. Van Hoonacker, Professor of Sacred Scripture in the University of Louvain; the Right Rév. Mgr. S. Talamo, Canon of the Vatican Basilica; the Very Rev. C. P. Grannan, Professor of Sacred Scripture in the Catholic University of Washington; the Very Rev. Dr. F. Kaulen, Professor of Exegesis in the University of Bonn; the Very Rev. Dr. L. Schaefer, Professor of Exegesis in the University of Breslau; the Very Rev. P. A. Amelli, O. S. B., Prior of the Abbey of Monte Cassino; the Very Rev. R. F. Clarke, Priest of the Archdiocese of Westminster; the Very Rev. M. J. Lagrange, O. O., Professor of Sacred Scripture in the College of St. Stephen at Jerusalem; the Very Rev. H. Fracassini, Professor of Sacred Scripture in the Seminary of Perugia; the Very Rev. R. Cornely, formerly Professor of Sacred Scripture in the Gregorian University; the Very Rev. Dr. Hoberg, Rector of the Academy of Fribourg; the Very Rev. C. Fouard, Canon of Rouen, formerly Professor of Sacred Scripture; the Very Rev. T. Weikert, O. S. B., Professor of Sacred Scripture in the College of St. Anselm in Rome; the Very Rev. V. Sheil, O. P., Professor of the "Ecole des Hautes Etudes;" the Very Rev. C. Canon Gonfalonieri, Professor of Sacred Scripture in the Archiepiscopal Seminary of Florence; the Very Rev. B. Schaefer, Professor of Sacred Scripture in the

University of Vienna; the Right Rev. A. Legendre, Dean of the Theological Faculty of Angers, and Professor of Sacred Scripture; the Very Rev. F. Prat, S. J.; the Right Rev. Mgr. C. Guiberlet, Professor in the University of Fulda; the Very Rev. P. Veller, Professor of Exegesis in the University of Fribourg; the Very Rev. A. Poels, of the diocese of Ruremond, Doctor of Louvain; the Very Rev. E. Mangenot, Professor of Sacred Scripture in the Seminary of Nancy; the Very Rev. Dr. U. Weiss, Professor of Exegesis in the Royal Lyceum of Braunschweig; the Very Rev. E. R. Torio, Professor in the Seminary of Valencia; the Very Rev. E. Lesetre, Canon of Paris; the Very Rev. Dr. Dusterwold, formerly Director of the Albert College in Cologne; the Very Rev. Canon Chauvin, formerly Professor of Sacred Scripture in the Seminary of Laval; the Very Rev. J. Balestri, of the Hermits of St. Augustine, formerly Professor of Sacred Scripture. The two Secretaries of the Commission are Father David Fleming and Monsieur Vigouroux. The light which shall be given the age as a result of the united labor of such men certainly will be great. The world has no greater scholars, and the glory of having called them together and inspired their efforts through all the centuries shall belong to Leo XIII., the Father of the Christian world, who, by his timely undertaking has shown himself the age's foremost Defender of the Holy Scriptures which are lamps to guide the feet of men.

## CHAPTER XXVIII

### *The Pope and France*

THE VIRUS OF THE INFIDEL PHILOSOPHERS—TWO PARTIES IN FRANCE—MARTYRDOM OF ARCHBISHOP DARBOY—THE RISE OF LIBERALISM IN THE REPUBLIC—THE FERRY GOVERNMENT'S HOSTILITY TO THE RELIGIOUS ORDERS—LETTER OF LEO TO THE CHURCH IN FRANCE—GOVERNMENT'S FACE-ABOUT AS A RESULT—UNFORTUNATE DIVISIONS IN THE CATHOLIC RANKS—GOVERNMENT AGAIN HOSTILE—VIGOROUS LETTER OF CARDINAL GUIBERT—LETTER OF POPE TO FRENCH CATHOLICS—ADVENT OF THE WALDECK ROUSSEAU MINISTRY—THE LAW AGAINST ASSOCIATIONS PASSED—REMORSELESS APPLICATION OF SAME BY PREMIER COMBES—THE WORK OF THE RELIGIOUS ORDERS.

IT IS simple truth to assert that since the time of the Infidel Philosophers, there have been two great parties in France. The spirit of Voltaire pervaded the Reign of Terror. The principles of Rousseau guided it in its terrible course. Put into execution the demand of Liberty, Fraternity, Equality, showed to what excesses the unchained beast of license could run. It was an orgy of excess such as the world had never before seen. Nor did the passing of the so-called Revolution end the national disorder. It still lingered, notwithstanding the partial restoration of Christian rights under the regime of the first Napoleon. It has existed in France since the time of Voltaire. On the one side is Catholic France; on the other Liberal France. Sometimes, so remarkable is the piety and self-sacrifice of Catholic France, that superficial observers declare that Liberalism is dead. Wait a decade, possibly wait only a year, and behold the world is astonished. It seems that Catholicism is dead and that Liberalism is all. From years of observation conclusion must

be reached that explanation exists in the fact that now Liberalism surges to the front and now Christianity. Both appear to occupy impregnable positions in the French mind. The virus of the Infidel Philosophers seems impossible to get out of the blood, once contracted.

When Leo XIII. ascended the Chair of St. Peter, France had just emerged from another Reign of Terror. The dominance of the Commune in 1870-71 had been brief but startling. The venerable Archbishop Darboy had fallen martyr to mingled Liberalist, Socialist and Communist vindictiveness. The empire had vanished like a wraith; the republic was almost as wraith-like. It began well by exiling the Communists; it weakly yielded and invited them back. It ought to have made friends with the Church which had just suffered so terribly; it did not. It soon chose to take a position of neutrality and finally began to be as anti-Catholic as the Communists had shown themselves. The leaven of the infidel Philosophers yet worked. It cropped out occasionally while the Catholic MacMahon was President. It suddenly put forth its largest horn when Jules Ferry and Paul Bert came into power in 1880. The secret societies had elected M. Grévy, and straightway an era of persecution began. Gambetta had shown himself a bitter foe of the Church, but Paul Bert was even more aggressive. The Ferry ministry passed measures of confiscation, suppression and persecution that were startling to Protestant Europe as well as to the Vicar of Christ.

What position did Leo XIII. take? What position could he take? Cardinal Guibert had protested against the threatened suppression of the religious orders—the papal Nuncio had endeavored to stay the force of the torrent—yet in vain. When the edict of suppression needed only ratification by the magistrates of France, in October 1880, five hundred of them resigned office, rather than become partners in the contemplated infamy. The pretence of the Ferry government was that the religious orders were meddling in politics. It was only a pretext and as such was denounced by the French Bishops as well as by the



Cardinal. Leo XIII. had before addressed the Church in France with regard to her peril; he wrote again. He praised the Cardinal for the stand he had taken and declared in his letter that "there is no form of civil constitution to which Religious Orders are adverse or inimical; that it is for the interest of public order and peace to allow so many inoffensive citizens full freedom to lead a quiet and orderly life; that it does not beseech men who wish well to their countrymen to break in appearance with the religion which all profess, and to persecute the faith received from their parents and ancestors." Answering the ridiculous assertion then common in Liberal circles in France, and sometimes heard even in this country, that there is no need for the existence of religious orders and that the Church would be better off were they abolished, the great Shepherd of Christianity declared:

"The distinguished men against whom the sword of the law is sharpened are the lawful offspring of the Church, carefully trained by her to all that is honorable in virtue and in literary culture. Civilization is immensely indebted to them in more than one respect, for their holy lives were to the people a perpetual exhortation to virtue, and their learning shed a lustre on the spheres both of sacred and of profane knowledge; their immortal works have enriched every department of the fine arts.

"Of the missionaries sent to preach the Gospel to barbarous countries, the majority have been furnished by the monastic communities in France. Their labors in the cause of Christianity have spread the name of France with the light of the Gospel to the remotest nations of the earth.

"There is no sort of misery which can befall our common humanity that these religious men and women have not alleviated, no form of calamity known to us that they have not remedied—in hospitals, asylums for the poorest of the poor, during the periods of peace and leisurely enjoyment in civil communities as well as amid the heat and turmoil of war. And all these ministrations they performed with that pitying gentle-

ness which can only spring from divine charity. Of this charity you have before your eyes illustrious examples in every province and city and village."

Soon came the suggestion, apparently sincere, from official France that the Orders might be allowed to remain if they would take a solemn pledge to abstain from taking part in all political movements. It was asserted then as now that they were opposed to the republic and were plotting to restore this or that monarchy. The Pope knew the charge untrue, and because untrue there could be no harm in making such concession. It is never hard for a man who does not get intoxicated to take a pledge that he will not get drunk. The Holy Father wished France to have a stable government and was anxious to conciliate the honest republicans in France—men who had the welfare of the Church at heart as well as the welfare of the country, therefore he wrote:

"The Catholic Church neither blames nor condemns any form of state constitution. The institutions of the Church herself, deriving their origin from purposes of public utility, can flourish under any government, whether the executive or judiciary power be exercised therein by one or by more. As to the Apostolic See, which has to maintain relations with governments in the midst of political changes and revolutions, its sole purpose is to secure the interests of the Catholic religion. It never intends, nor can intend, to violate the rights of any government, no matter by whom administrated. It is, therefore, certain that in all things where we do no injustice to others we should obey those in authority. Nor by so obeying do we sanction whatever is wrong, either in constitution or in the administration.

"Such being the rules of public conduct enjoined on all Catholics without distinction, there could be no objection to the declaration demanded of the Religious Orders.

"But it is not a little surprising that a proposal of this kind, entertained at a moment when the very weightiest interests were



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at stake, and for the purpose of saving both Church and state, should have found little favor with men otherwise estimable and known for their talent and zeal in defending Catholicism."

The last passage refers to the divided state of Catholicity in France. There were several Catholic camps. There are yet; but then the division was far more grievous. There were Catholics who wanted a monarchy. Even as to monarchy they were divided, some desiring Bonapartes, others Bourbons, others this and others that. There was even a small Liberal faction which thought it were well could the orders be driven out. We have reason to believe this faction has grown with the years. As a scholarly student of conditions in the France of that day has said:

"It was for the French Catholics themselves, constituting the great mass of the nation—for bishops, priests and laymen—to come together, to take counsel, as they did in Germany at the approach of danger. It behooved them in the presence of the enemy to forget all private or local differences, all party feuds; to forget that they were Legitimists, Orleanists, Bonapartists, or Republicans, and to remember only that they were Christians. It behooved them, speaking in the name of a Catholic nation, to draw up a declaration of rights, every line and word of which should commend itself to the approbation of Rome and the applause of every civilized man all over the world in favor of liberty of conscience and the sacred laws which guard the family, the home, the school and the Church.

"They should not have waited for any invitation from the Sovereign Pontiff to do so. It was their acknowledged right, and it was the sacred duty of the hour, to do so. There is no use in denying it, the fatal dissentiments and bickerings which had so long divided French Catholics among themselves, and which still found vent in the religious press, kept minds and hearts and men asunder, while the common foe, the enemy of religion and social order, was storming the outworks of the citadel of faith."

The elections of 1885 had an ominous result. A new school-law was passed the following session disqualifying members of religious orders for teaching in primary schools. Government boldly took away the salaries of priests who, rightly or wrongly, were accused of advising their parishioners to vote against Radical members of government. Then it was, on March 30, 1886, that the venerable Cardinal Guibert raised his lion-like voice against injustice. Addressing the President of the Republic, M. Grévy, he declared in a letter which recounted the events of the recent years far more succinctly than we can place them, and which at the same time dealt with the charges lodged against the persecuted priests of France:

"How can we allow the public to give credit, through our silence, to accusations which entirely misrepresent our attitude and can only lead public opinion astray? Up to this moment the French clergy have given proof of a patience and moderation that deserve higher praise than that of being called exemplary. Wishing before all things to maintain peace, and thereby to obey the wise directions given by the Sovereign Pontiff, they have uncomplainingly endured much injustice. They have only raised their voice to defend the spiritual interests of their flocks, the teaching of religious doctrine, the necessities of public worship; and in so doing they have shown temper and moderation, demanding only of the public authorities that they should be shown the same justice and kindness so honorably granted by preceding governments.

"They are reproached with having, during the last elections, been favorable to the opposition candidates. If there be truth in this accusation, we can affirm that politics had no influence on the minds of the electors, who, in voting, only thought of the result the ballot-box would have on the interests of religion.

"There were two classes of candidates—one class composed of persons who wished to preserve religious instruction, to protect freedom of worship, and to favor Christian good works; the other class were those who announced openly their intention of

extinguishing at once, or in the very near future, the Catholic faith among us. Who would hold it to be a crime in priests to show a preference for the former? It was a conscientious duty to do so, and a fulfilment of the mission received by them from the Church, and, one might say, from the state itself.

"No; the clergy never have made in the past, nor do they make at present, a systematic and hostile opposition to existing institutions. If they show either coldness or uneasiness, these dispositions so loudly complained of only became manifest when the representatives of the government joined hands openly with the enemies of religion. If the republic would only accept the obligation incumbent on all governments of respecting the belief and the worship of the immense majority of our countrymen, nothing in the teaching of the Church or in her traditions could have justified a priest in distrusting the republic or in opposing it. But if the men who have taken on themselves to establish these political forms in France have at the same time made it their task to wound all men's consciences, if every year of their sway has been remarkable for some blow aimed at one or the other of our Catholic institutions, how, I ask again, can churchmen be blamed for preferring those who protect them to those who plunder them, those who respect their ministry to those who vilify it, those who favor the influence of religion on men's minds to those who labor to destroy it?

"To the prejudiced, who still wonder at the conduct of the clergy, I would say: Read over the records of the past five years. In 1880 the Religious Orders are dispersed on the authority of contested laws and without having obtained judgment from the courts. At the same time treasury laws, which impose a heavier burden every year, fall oppressively on communities of religious women, regardless of the immense services they render to the poor, to the sick, to the youth of the country. In 1882 a school-law blots out religion from the programme of public instruction, or inflicts on Christian France, under the name of neutrality—a name hitherto unknown—the stigma of official



atheism. Year after year the budget of public worship is cut down. In the space of five years there is a reduction of seven millions of francs. The salary of the bishops is diminished, those of the cathedral canons are threatened; the burses in the seminaries are stricken out of the estimates; the cathedral churches are refused the subsidies necessary for the dignity of public worship and repair of their buildings; the assistance pastorships are suppressed by the hundred. In every locality where the municipal officers become the tools of anti-religious passions, the government follows in their wake, tolerating or sanctioning the most unlawful usurpations.

"Thus it is that the ministers of religion are excluded from the hospitals which depend on the state or on the municipality; the funeral of a celebrated writer, who had refused the prayers of the Church, serves as a pretext for profaning a Christian temple bearing the name of the patron saint of Paris; and, lastly, the parish priests, those lowly servants of the people in our villages, are treated with no less injustice. The poor salary which represents the sacred debt of the nation toward the Church ceases to be assured to the priest who faithfully discharges his obscure duties. To denounce him to the authorities—an act mostly inspired by hatred or by private interest—suffices to make him lose it. He is visited by an excessive punishment which no law authorizes, and which is preceded by no trial.

"Five years have sufficed to heap up all these violences. The present year had in store for us a reserve of no less sorrowful surprises. While people are expecting the repeal of the law which dispenses the clergy from military service, we are made to follow in Parliament the debates on another law taking away from public instruction every Christian characteristic.

"During these debates we heard the Minister of Public Worship attacking, in his speeches, the fundamental doctrines of Christianity.

"Ten years ago it was said, 'Clericalism is the national enemy,



and beneath the ambiguity of the term the man who used it purposely veiled the intention which he did not dare to avow openly. At this moment such a precaution is heedless. The objects of direct attack are the honor paid to the Blessed Virgin and the doctrine of Original Sin. To justify the perpetual exclusion of teachers belonging to communities from all public schools, the government declares that these teachers, precisely because they are Catholics, would teach doctrines which the state cannot tolerate from the lips of masters paid by it.

"In very truth, Mr. President, I cannot help asking myself what we are come to. Has the Concordat been abrogated, or is it still in force? It is easy to see that the Minister of Public Worship favors the separation of Church and state, but that he dreads the consequences for our existing institutions, and wishes to prepare public opinion for it. Doubtless it is because he wishes the better to prepare the people for the breaking up of the compact that he begins openly to violate its clauses and its spirit.

"The seventeenth article of the Concordat foresees the case in which the First Consul might have a non-Catholic successor, and stipulates that in this case the rights and the prerogatives mentioned in article sixteen and the nomination to bishoprics should be regulated by a new convention. So, in the thought of the two parties to the Concordat, the prerogatives granted to the chief of the French government were subordinated to the condition that he should profess the Catholic faith. And now here is a minister of this government, the very personage who, on his own responsibility, exercises the prerogatives granted by the Concordat, and he makes speeches against the Catholic belief! If he is to be believed, the state owes it to itself not to permit in its schools the teaching of the dogmas of our faith; and yet the state continues to nominate our bishops, who are the guardians of that faith.

"Mr. President, I appeal to your reason and your impartiality. Have I, in what I have just said, done anything but

note facts well known and official? And can anyone dispute the conclusion to be drawn from them, and which may be thus formulated: The Catholic clergy have not made any opposition to the government, which, during these last six years, has never ceased to persecute the clergy, to weaken Christian institutions, and to prepare for the suppression of the Christian religion itself?

"It is certain, Mr. President, that the constitution which frees you from responsibility leaves you the full enjoyment of your moral influence. Your age, your great experience, your old devotion to the republican cause, the confidence again pledged to you by the National Assembly—all this, by heightening your authority, seems to ask of you to interfere in the difficult situation which has arisen. It is your right to warn those who share with you the burden of power, and to point out to them the consequences of their dangerous policy; they could not, without betraying levity or rashness, help yielding to your wise counsels and having a regard for your serious observations.

"Allow, then, an old bishop, who has seen, during his own lifetime, the political forms of his country changed seven times in succession—allow him to say to you for the last time what his long experience suggests.

"By continuing on the path it is now pursuing the republic can do religion great harm; but kill it it cannot. The Church has known greater dangers and has passed through worse storms, and yet she lives in the heart of France. She will be present at the burial of those who flatter themselves with the belief that they will annihilate her.

"The republic has received no promise of immortality either from God or from history. If your influence could induce it to respect men's consciences, to apply the Concordat honestly both in its letter and in its spirit, you would do much to restore public peace and to unite men's minds. If you fail in this attempt, or if you think it cannot be made, then it is not the clergy nor the Church that can be charged with laboring to ruin the

political establishment of which you are the guardian; you know that rebellion is not one of the weapons that we use.

"The clergy will continue to endure patiently; they will pray for their enemies; they will beg of God to enlighten these and to inspire them with more equitable sentiments. But those who are the authors of this impious war shall work their own destruction by it, and great ruins will be heaped up in our beloved country before it can see once more happy days.

"The subversive passions which give many signs of their near awakening will create in your path dangers far more formidable than any of the pretended abuses cast up to the clergy. And God grant that in this fearful storm, where the appetites let loose shall find no moral barrier on their road, we do not see go down together the fortune and even the independence of our native land.

"Arrived at the extreme limit of a long career, I resolved, before having to go before God to give an account of my administration, to remove from my own conscience any share of responsibility in the coming disasters. Still, I cannot close this letter without expressing the hope that France will never permit herself to be robbed of those sacred beliefs which constituted in the past her strength and her glory, and to her the foremost rank among nations."

The result of this strong pronouncement was a temporary cessation of hostilities. Yet it was short-lived. The Radicals consented for policy's sake to lift their hands for a moment. Cardinal Lavigerie's activity in Africa had convinced official France that the Church might be appeased for the sake of gathering new conquests abroad. None of the anti-Catholic rulers have desired to break permanently with the Vatican. They have always desired that France shall continue to protect the Catholic religion in the Far East. Nor have they desired to sunder the Concordat. Under it they have a lever ever possible to use. On his part, accepting the temporary armistice, yet fully aware that it was merely temporary, the Holy Father



on the 16th of February addressed an encyclical to the French Catholics urging them to accept the republic and support it, and take part in its public life. Then followed a few years of fictitious quiet. In reality it was merely a lull in the tempest.

Who may write calmly of the deeds of the Waldeck-Rousseau ministry in our own country? Is there need to write of it in detail? The foregoing incidents ought to make plain to all that the storm which broke in the Twentieth century was gathered throughout practically the whole of the Nineteenth. All the world now knows of the Religious Associations' Bill carried through the French chamber by Waldeck-Rousseau and his Socialist-Masonic-Liberal supporters. The letter of Apostolic sympathy which Leo XIII. addressed to the religious orders, his numerous protests against the injustice sought to be done, all are too fresh in the public mind to need recapitulation. All protests were in vain. As an American writer says:

"What the French Senators were to do they did quickly. Notwithstanding the noble protests of M. Wallon, M. de Lamarzelle, Admiral de Cuverville, and several others, the Associations' Bill was voted by 173 against 99—not because of any crime committed by Religious Orders, nor because of their falsely alleged wealth, but because, as Waldeck-Rousseau acknowledged, another class of youth is growing up in France besides that which is fed on the traditions of the French Revolution."

The passage of the Bill was hastened to prevent the re-opening of the obnoxious Catholic colleges after the summer vacation. The measure of confiscation proposed by Waldeck-Rousseau to the Senators was toned down a little so that a pittance was proposed to be given from the fruit of their life-long labors to the poor "monks" who may be in actual need. Needless to say that the decent press of France condemned the Bill and those who forged it. Speaking of the Senators the *Liberte* says: "Those representatives of a restricted suffrage are not in favor of restricted brigandage. With a cynicism before which the



Palais Bourbon recoils, the Luxembourg appears determined not to dishonor itself without profit, since it determines to make more stringent the law against the Associations."

There were stirring scenes in France when the edict was carried out and the religious driven from their homes. The world yet remembers it all. But the law was executed mercilessly. Why not? The expatriation was long planned. In a remarkable article entitled "A Few More French Facts" which appeared in the Fortnightly Review for December 1901, Mr. Richard Davey, an English Protestant publicist declared: "It is an exaggeration to state that the Grand Orient (French Masonism) has the government almost entirely in its hand, and thereby has created a state within the state, aggressively opposed to the religion of the vast majority of the French people. Herein lies the much boasted power of M. Waldeck-Rousseau and his cabinet." And again: "It (Freemasonry) is represented in the House of Deputies by about 400 members, and in the Senate by an equally remarkable proportion of Senators, and, moreover, nearly the whole of the present ministry belongs to the Craft." "If we turn to a few back numbers of the Bulletin Maconnique, Annuaire Maconnique and the Bulletin Mensual de la Maconnerie Mixte, copies of which are rather difficult to obtain, we shall find that every single law directed against the Church, or rather Christianity, in France, has sprung from and been endorsed by the Grand Orient." Then the writer proceeds to show in detail how true his assertion is: "Thus was the entire scheme of the Associations' Bill foreshadowed in a meeting held in the Grand Lodge, Rue Cadet, on September 12, 1891, wherein it is declared that it is the duty of every good Mason to use all his influence to bring about the suppression of all ecclesiastical associations, conventual, educational and charitable, authorized or otherwise, and to see that their property be confiscated by the state." Similarly the Craft was to labor to exclude all pupils of religious colleges and schools from every official position, "be it ever so humble."

Four years ago the Masons determined to have the religious services on Sundays and holidays and on Good Friday suppressed in the Navy, and the faithful Brother Lanessan, Minister of Marine, saw that the thing was done. A circular was sent to every Masonic Lodge in France, demanding "the name of every official from prefect to postman" who dared to send his children to a Catholic school, or who attended any Catholic religious service.

Mr. Davey next presented the Lodges of Spain and Portugal, urging them to destroy the Religious Orders. The sending of this document, by which the Grand Master "stimulates a revolutionary and anti-dynastic movement in a neighboring state friendly to his own," was followed by the "many disorderly scenes, in which nuns were insulted, churches and convents burnt, and a literature of a most blasphemous and inflammatory character distributed wholesale throughout the peninsula." "So-called anti-clericalism," continued Mr. Davey, "in Latin Europe really means the supplanting of Christianity by a form of nebulous atheism—I might almost say Satanism." Then followed an extract from Caducci's hymn to the devil.

But there were others—also non-Catholic—who saw in the Associations' Bill a menace to the future of France. While the religious orders were being driven from their homes, a Protestant writer declared in the *Journal des Debats* of Paris that France would suffer a blighting loss in consequence. Why? Because their branches elsewhere would cease to patronize French industries—would turn against the country that had driven the parent houses out of existence. Where were those afflicted branches? "In China," he stated, "the congregations possess 12 hospitals and 1,415 schools, orphanages and colleges frequented by 25,000 children. In Armenia they have 8 hospitals, 15 schools and 2,911 pupils. In the Island of La Sonde 4 hospitals and 222 schools, with 12,443 pupils. In L'Emyrne, on the central plateau of Madagascar, 2,051 schools, with 99,214 pupils, also an astronomical observatory of high

repute, and two hospitals, of which one is for leprosy. At Ceylon they have 37 schools, with 1,300 scholars; two industrial schools, two hospitals, and two dispensaries. In Syria they have 193 schools and 14,270 pupils, one hospital, and the celebrated University of Beyrouth, founded under the auspices of Gambetta, and largely subsidized by the French Government. In Mesopotamia there is the delegation of the Holy See, 89 schools or colleges, with 6,000 pupils; the Syro-Chaldaic seminary of Mossoul, the Ecole Normale of Monsignor Yacoub, the Apostolic Delegation of Bagdad, and eight hospitals, where in 1899 more than 30,000 invalids were taken care of. At Jerusalem there is the famous school of biblical studies, the publications of which are regarded as an authority. It is open to all savants, of whatever creed or nationality, and for two years past French Protestants have there perfected themselves in Oriental subjects, in company with German students sent by the professors of the University of Leipzig.

"To continue to cite these works of charity or political influence, there is the custody of the Holy Land, which is placed under the French protectorate, and of which the Vicar custodian is always French. At Jerusalem there is the hostelry for French pilgrims, two schools kept by the nuns of Notre Dame de Sion. In Egypt there are 35 schools of the Coptic mission, with 2,000 pupils, and a hospital; in Tripoli the schools of the Marist nuns, most Alsatians, where the education given is of the highest order. The 22 of the Gallas country, and of Arabia, with their 7 orphanages and dispensaries; the 13 schools and 6 dispensaries of the Nile delta; the school of Pireus, and that of Naxos.

"Turning to the north along the eastern basin of the Mediterranean, we find the Seminary of St. Louis; the schools and seminaries of Koum-Keut, of Phanarski, and of the Haidar Pasha; on the coast of Asia the schools of Kara Agaicht, near Adrianople; the college and school of Philippiopolis; the schools of Yamboli, of Earna, and of Gallioppoli.

"The list is already long, but it is far from being exhaustive. To render it anything like complete it would be necessary to cross the ocean and visit the Sandwich Isles, Tahiti and the Marquesas, where the Fathers of the Sacre Coeur, of Piepus, have 68 schools, with 3,371 hospitals, of which the famous one for lepers had been rendered illustrious by the devotion of Father Damien; to visit the Islands of Samoa, Fiji, and Solomon; to sail to New Caledonia, the New Hebrides and New Zealand, where the Marists have 229 schools and orphanages, and six hospitals. Then to approach New Guinea and the Isles of Gilbert and Ellice, where the Fathers of the Sacre Coeur of Issandum direct 64 schools, with 3,052 pupils. Thence to travel to South Africa, where the Oblates of St. Francois de Sales of Troyes have eight schools and two dispensaries. Next to turn towards the Niger and the Dahomey, with all the region of the Gold Coast, the Ivory Coast, and the Gulf of Benin, in order to appreciate the invaluable co-operation which is lent to French interests and administration by the religious of the African Mission from Lyons, with their 88 schools, frequented by 3,525 pupils, their seven schools of agriculture, their 24 hospitals, including four for leprosy, and their two asylums for the aged and infirm."



## CHAPTER XXIX

### *The Pope and Ireland*

LEO DESIRED JUSTICE FOR IRELAND—EFFORTS OF AGITATORS TO MISREPRESENT HIM—THE LAND LEAGUE IN 1879—POPE'S LETTER DEPRECATING STRIFE—"IRISHMEN TAKE A JUST PRIDE IN BEING CALLED CATHOLICS"—EXCELLENT EFFECT OF HOLY FATHER'S APPEAL—NEW APPLICATION OF COERCION LAW—BISHOPS RENEW APPEAL—LETTER OF LEO IN ANSWER—CONDEMNING BOYCOTTS AND SUCH LIKE—CALM AFTER THE TEMPEST—POPE'S ATTITUDE TOWARD THE IRISH RACE AROUND THE GLOBE—THE BASILICA OF ST. PATRICK IN ROME—PAPAL INTEREST IN RISE OF IRISH PROSPERITY.

IT IS probable that no part of Leo's long reign has been so painfully misrepresented as that which dealt with Ireland. The Irish Bishops, the Irish Priests and four-sixths of the people understood him; yet there were many persons who did not, owing to the misrepresentations of agitators who cared more for power and notoriety than they did for justice and peace. We know now that from the very first the late Pope desired justice for Ireland; he wished her people to become contented and prosperous, yet he did not wish to find Catholic Ireland urged into crime by partisans who really cared little for God or Country. For this reason, he was opposed to the formation of secret societies and physical force movements, although heartily in favor of just government being accorded an island which had given so many saints to the Church. Every Catholic Irishman knows that Ireland was always dear to the heart of the Great Pope. Over and over he made this plain during life. Whenever it was in his power he advanced Irishmen to the highest positions in the Church. Whenever there was a cry of fam-

ine his heart was among the first to be touched; whenever coercion laws were applied by England, his was the first voice to lift in sympathy. That he was not in favor of secret movements liable to result in further bloodshed and disaster need not have excited wonder. When was the Church ever in favor of fruitless war?

This brings us to a consideration of his attitude toward the Land League which had its beginning in 1879. Where it was under the control of the Bishops and Priests of the Church no crimes were committed. Where it was not, murders took place and numerous outbreaks. Leo XIII. did not believe in violent measures. He did not believe such was good either for Ireland or the faith which Ireland professed. He believed in justice won without the use of the sword. He hoped violence would cease; but it did not. Fiery partisans were carrying the movement, in certain local cities, beyond the hands of the Bishops. At this he took alarm. On two occasions he had publicly deprecated actual strife and growing disorder; on August 1, 1882, and January 1, 1883, he addressed two letters to the hierarchy of Ireland, and these letters make plain at once his position with regard to violence and his affection for the Irish people. In part he said in the first:

"The kindly affection, which we cherish toward Irishmen, and which seems to increase with their present sufferings, forces us to follow the course of events in your island with the deep concern of a fatherly heart. From their consideration, however, we derive more of anxiety than of comfort, seeing that the condition of the people is not what we wish it to be, one of peace and prosperity.

"There still remain many sources of grievance; conflicting party passions incite many persons to violent courses; some even have stained themselves with fearful murders, as if a nation's welfare could be procured by dishonor and crime!

"This state of things is to you as well as to us a cause of serious alarm, as we had evidence of ere now, and as we have

just noticed by the resolutions adopted in your meeting at Dublin. Fearful, as you were, for the salvation of your people, you have clearly shown them what they have to refrain from in the present critical conjuncture and in the very midst of the national struggle.

"In this you have discharged the duty imposed alike by your episcopal office and your love of country. At no time do a people more need the advice of their bishops than when, carried away by some powerful passion, they see before them deceptive prospects of bettering their condition. It is when impelled to commit what is criminal and disgraceful that the multitude need the voice and the hand of the bishop to keep them back from doing wrong, and to recall them by timely exhortation to moderation and self-control. Most timely, therefore, was your advice to your people, reminding them of the Saviour's injunction, 'Seek ye first the Kingdom of God and His justice.' For all Christians are therein commanded to keep their thoughts fixed, in their ordinary conduct as well as in their political acts, on the goal of their eternal salvation, and to hold all things subordinate to the fulfilment of their duty to God.

"If Irishmen will only keep to these rules of conduct they will be free to seek to rise from the state of misery into which they have fallen. They surely have a right to claim the lawful redress of their wrongs. For no one can maintain that Irishmen cannot do what is lawful for all other peoples to do.

"Nevertheless even the public welfare must be regulated by the principles of honesty and righteousness. It is a matter of serious thought that the most righteous cause is dishonored by being promoted by iniquitous means. Justice is inconsistent not only with all violence but especially so with any participation in the deeds of unlawful societies, which, under the fair pretext of righting wrong, bring all communities to the verge of ruin. Just as our predecessors have taught that all right-minded men should carefully shun these dark associations, even

so you have added your timely admonition to the same effect.

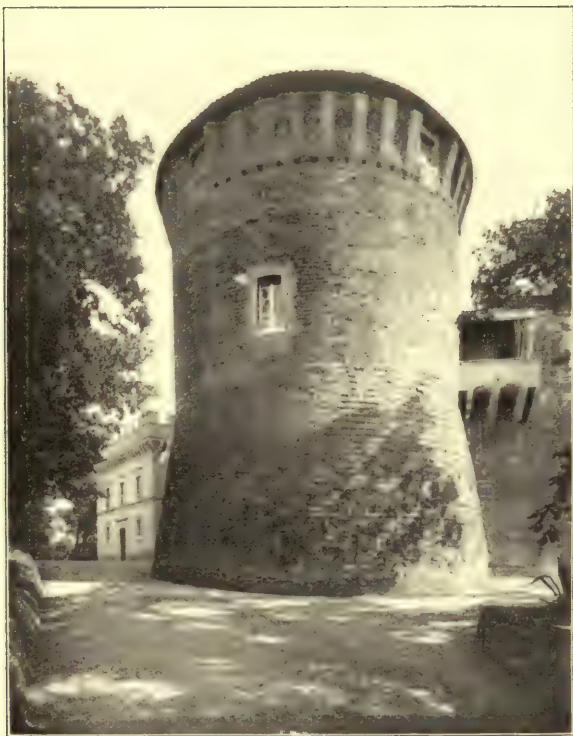
"As, however, these same dangers may recur, it will become your watchful care to renew these admonitions, beseeching all Irishmen by their reverence for the Catholic name, and by their very love for their native land, to have nothing to do with these secret societies. These can in no wise help a nation to obtain redress for its grievances; and, all too frequently, they madly impel those whom they have ensnared to commit crimes.

"Irishmen take a just pride in being called Catholics—an appellation which, according to St. Augustine, means the guardians of all honor and brightness, the followers of all equity and justice. Let them fulfil by their acts all that this word Catholic implies; and let them, while vindicating their own just rights, endeavor to be indeed all that their name suggests. Let them remember that 'the highest liberty consists in being free from all crime'; and let no one among them, so long as he lives, have to undergo lawful punishment 'as a murderer, or a thief, or a slanderer, or one who has coveted our people's property.'

"\* \* \* We deem what you have decreed concerning your young priests to be proper and timely. For if there were circumstances when priests should be zealous and energetic in maintaining public order and popular excitement, such are the present circumstances with you. And just as the estimation in which each one is held by the public is the measure of his influence over others, even so should priests endeavor to win this public esteem by self-respect, firmness, and temperate word and deed. They should do nothing that prudence could condemn, nothing that can fan the flame of party strife. \* \* \*

"In this way, and by following such rules of conduct, we do believe that Ireland shall yet attain to the prosperity which she seeks, and that, too, without wronging any one. As we have already declared to you, we trust still that the government will conclude to grant satisfaction to the just claims of Irishmen. This we are led to believe from their acquaintance with the true state of things and from their statesmanlike wisdom; for there





THE LEONINE TOWER, VATICAN GARDENS.

The two-story Villa built against it is the  
Summer Home of Pope Leo XIII.



can be no question that on the safety of Ireland depends the tranquillity of the whole empire.

"Meanwhile, sustained by this hope, we shall lose no opportunity of helping the Irish people by our advice, pouring forth to God for them prayers filled with the warmest zeal and love, beseeching God to look down with the kindness on a nation made illustrious by the practice of so many virtues, to appease the present storm of political passion, and to reward them at length with peace and prosperity."

This touching appeal was not without effect on the people of Ireland. Rightly they took pride in having their Catholicity praised; nevertheless infamous Coercion laws were being applied rigorously and here and there many were driven to desperation. The Bishops again appealed to the Holy See for guidance and on October 4, he wrote:

"Your letter is a new proof of your respect and affection, as it is an evidence of the gratitude you and they feel toward us for our concern in the welfare of Ireland, and for the counsels given in our letter of August 1 last past. \* \* \*

"We cannot help congratulating you \* \* \* on the zeal displayed in calming the existing agitation. \* \* \* We also congratulate these children of the Church, who have listened so obediently to your admonitions, and who, enduring with Christian fortitude the sufferings of adversity, knew how to keep their sense of wrong within the bounds imposed by duty and religion.

"Still, although Irish Catholics continue to give splendid proofs of their zeal for religion and of obedience to the Supreme Pastor, the condition of affairs requires that they should bear in mind the rules of conduct which our affectionate solicitude for them induced us to lay down for their direction. The secret societies, as we have learned with pain during these last months, always persist in putting their hope in the commission of crime, in kindling into fury popular passions, in seeking for the national grievances remedies worse than the grievances

themselves, and in pursuing a path which will lead to ruin instead of to prosperity.

"It is, therefore, imperative that you inculcate deeply in the minds of your beloved people, as we have already said, that there is but one rule for what is right and for what is useful; that the just cause of their country must be kept separate from the aims, the plots, the deeds of criminal associations; that it is both right and lawful for all who suffer wrong to seek redress by all rightful means, but that it is neither right nor lawful to have recourse to crime for redress; that Divine Providence enables the just to reap at last a joyful harvest from their patient waiting and their virtuous deeds, whereas evil-doers, having run their dark course to no purpose, incur the severe condemnation of both God and man.

"While we remind you of all these truths, impelled to do so by our ardent desire to secure some solace, quiet and prosperity to Ireland, we are also filled with confidence that you, acting in concert and bound together by brotherly love, will continue to bestow your best care in preventing your faithful people from having anything to do with men who, carried away by their passions, think they are doing their country service when they commit the worst crimes, and who, by urging others to like wickedness, bring shame and dishonor on the cause of the people."

This certainly made his position clear. There is a world of meaning in the words: "The just cause of the country must be kept separate from the aims, the plots, the deeds of criminal associations," as also in the words that follow: "It is both right and lawful for all who suffer wrong to seek redress by all rightful means; but it is neither right nor lawful to have recourse to crime for redress." The Pope desired justice for Ireland, but he did not wish that unhappy country to stain her hands with blood in order to force justice. Through life he constantly stood opposed to war of every sort; could he be expected to tolerate riot, arson and murder?



The Land League went down with the enforcement of the "Crimes Act," and, it must now be granted, not an hour too soon for the welfare of the country. Its leaders meant well, undoubtedly, but had they succeeded in getting the people into open rebellion the other people would have suffered worse than they did. After the decease of the Land League the National League arose and most of the clergy became members in it, we must think with the approval of the Holy Father, although no record of his permission is at hand. Then came the famous and yet unexplained Propaganda circular which caused Irish affection for the Pope to waver considerably, yet the death of Cardinal McCabe, in January, 1885, gave him a new opportunity, and he used it. In spite of secret and open opposition, in spite of English representations at Rome and elsewhere, he appointed Very Rev. Dr. Walsh, President of Maynooth, to succeed the Cardinal in the See of Dublin. Archbishop Walsh is a Home-Ruler to-day, and he was just as virtually a Home-Ruler then. This goes to show that in the eyes of Leo XIII. the Home-Rule cause was not heresy.

The elevation of Most Rev. Dr. Walsh to the See of Dublin convinced the mass of the Irish people that the great Pope was not opposed to Home Rule, that he was simply opposed to the violence included, apparently, in the Land League's Plan of Campaign. With regard to this subject the Freeman's Journal of Dublin declared in its issue of May 25, 1888: "Let us not forget that the system of Boycotting and the Plan of Campaign—the sole features of the Irish movement which the Holy Father has opposed—were never adopted by the National Organization, and were rejected by Parnell, the recognized leader of the Irish national party, and by Gladstone."

And, indeed, after 1888, the gentle Pope repeatedly expressed an earnest hope that fullest justice would some day be done Ireland to the various Bishops journeying to Rome to pay their required visits. His language, of course, was guarded. He could not plunge the Holy See into a controversy

with England. Ireland could gain naught by such action, and the cause of the Church might be hindered. He could, however, express his sympathy with a persecuted race, and he did not fail to do so. As before said, it is doubtful if any Pope did so much to place Irishmen in positions of dignity and truth wherever possible around the earth. Not only did he make Irishmen Bishops, Archbishops and Cardinals in every country where they labored, in England, Ireland, Scotland, the United States, Canada, Australia, the isles of the sea; but it was during his reign that the causes of the Duns Scotus, Archbishop Plunkett, Sister M. Agnes O'Sullivan (one of the Tien-Tsin martyrs) were advanced toward sanctity. Just as the great Pope was to every race, no man can honestly say that the Irish race was neglected by him.

Nor should the testimony of the *Civilla Cattolica* of Rome be forgotten in any discussion of the Papal attitude toward Ireland. On page 745 of its volume of 1890 we find these remarkable sentences: "The assertion that the Holy See was or is averse to Home Rule for the Irish people was well refuted by Cardinal Manning when, in his discussion with Gladstone, he showed that Leo XIII. could have obtained the reopening of formal diplomatic relations with England had he been willing to oppose Home Rule in the sister country, an offer which he spurned with indignation." This passage surely throws a great light on the Holy Father's true attitude. It makes plain that not even to win England would he condemn the patriotic aspirations of Irish hearts. Here, too, it may be well to remember, that so late as December 3, 1902, he ventured a hope that Ireland might soon be happy, adding that his prayers were always for her welfare and that of her people. Perhaps it may be well to chronicle here the fact that when the Irish Home-Rule Convention met in 1896, Leo XIII. made his position doubly clear. He sent his blessing to the gathering and assured its members of his sympathy. On the 25th of September he said to Bishop Fitzgerald, in referring to the parliamentary

leaders: "Let them work together; let them be united; and if so they can get the justice they desire. But if broken up by selfishness or faction, they will lay their cause and country in ruins." There is in these words a warning which Irishmen throughout the world would do well to heed.

This chapter would be incomplete without stating that it was during the reign of Leo XIII. that the basilica of St. Patrick was erected in Rome by the people of Ireland and by the Irish people of every land, including our own. The cornerstone was laid February 1, by Most Rev. Dr. Walsh, Archbishop of Dublin, the orator of the occasion being Archbishop Ryan of Philadelphia. Leo XIII. himself took a warm personal interest in the construction of the sacred edifice, the plan of which is conceded most beautiful. The style is that of the transition from the Italo-Gothic to the classic style, and belongs to the latter portion of the fourteenth and the earlier part of the fifteenth century, a period which is generally regarded as the Renaissance of the fine arts. The plan embodies the methods of the great masters of that period, such as Brunelleschi and Arnolfo di Lapo. This style is admirably illustrated in many of the cathedrals of the cities of Italy, and notably in some of the most magnificent churches in Florence. The form of building is that of a basilica with three naves. The floor rises some seven feet above the street level, and is reached by steps. The facade is encrusted with marbles of various colors and ornamented with mosaics and statues. There are three entrances corresponding to the three naves. These entrances are decorated with pilasters, spiral columns, mosaics, ornate pinnacles, and bas reliefs. Over each of the lateral doors there is a rose window. Above these windows is a row of niches with gilt walls stretching across the entire facade. In these niches are placed statues in Greek marble of the most illustrious saints of the Irish nation. In the central niche stands the statue of the Apostle of Ireland, which is of larger proportions than the other statues. To the right of St. Patrick is placed the statues



of St. Bridgit, St. Laurence O'Toole, St. Jarlath, and St. Dymphna, and to the left of those of St. Columba, St. Cormac, St. Ita and St. Kilian.

With regard to this Irish National Church, which Leo most earnestly desired to see erected by the Irish race, and the college of the Irish Augustinians, a gifted writer said in 1891:

"In itself such a ceremony, though comparatively rare in Rome, might not have much importance beyond the place in which it occurs. But, when it is considered that by the completion of this college and by that of the Irish National Church of St. Patrick—which will, in all probability, be opened within two years—the Irish race throughout the world will have a representative national institution in the Eternal City, the act about to be accomplished on the feast of St. Patrick, 1891, assumes the nature of a momentous event in the records of that race.

"Apart altogether from its direct and real purpose, that of a residence and house of studies for students and priests of the Irish branch of the Augustinian Order, the scope of the college foundation embraces a more extensive idea. This, with the National Church adjoining, will henceforth be widely regarded as a piece, as it were, of Ireland transferred to Rome. Other Irish institutions are to be met with in this city, but none else having this special character; that, from their very inception, from the very corner-stone of their building, they have originally been destined solely for Irish purposes and constructed, almost entirely, from Irish contributions.

"The very event of the opening of this college—and later on that of the church—will mark a new era in the relations of Ireland with Rome. The wishes of the Sovereign Pontiff, that the Irish people should have a national church in Rome, are thoroughly in harmony with the desire of the Irish race throughout the world—as is attested in their generous contributions—that they should be represented here, at the center of faith, as other nations are. And from whatsoever land they come—and where is the land in which the children are not to be met with?



—they will find here an Irish welcome, and all that kindness and care which will contribute to make them feel that though they are far from Ireland they are not, on that account, entirely homeless.”

The church and college stand on land once the property of Sallust, the historian of Rome—the gardens of Sallust, as they were known of old. As the work of excavation for the buildings progressed, numerous relics of antiquity were brought to light. Of these, the same writer, P. L. Connellan, said:

“The Christian memories of the vicinity are interesting. The Salarian Road, which begins here, is bordered on both sides by venerable catacombs containing the original burial-places of a host of saints and martyrs. The itineraries, or guide-books to the sacred places of Rome, written by the pilgrims who journeyed here in the seventh and eighth centuries of the Christian era, make lengthened mention of the remarkable shrines on the Via Salaria. The *Itinerarium*, known as the *Salisburgensi*, notes that here were the shrines of St. Boniface, Pope; SS. Saturninus, Baria Chrysanthus, Hilaria, Alexander, Theodulus and Eventus; and afterwards the pilgrim reaches the Church of St. Sylvester. This spot is perhaps that which will have the most precious memories for Irish people visiting Rome. Here it was—at the catacomb of Priscilla—beside of a multitude of martyrs, St. Sylvester, Pope and Confessor in the days of Constantine the Great, was buried. At his feet, as the *Itinerarium* relates, was St. Syriacus, Pope, and on the right Celestine, Pope, and Marcellus, Bishop. This Celestine is he from whom St. Patrick, the apostle of Ireland, received the commission to preach the Gospel in that island of the West. And, as if the very earth rejoiced in the coming of the Irish into possession at Rome, and gave up its secrets, within the last days of 1890, the foundations of the basilica or Church of St. Sylvester have been brought to light, and the traveler from the West to-day who cares to visit those places, consecrated by religion and history, may see the site of the tomb where Celestine, who commissioned St. Patrick, was laid

to rest on his death, A. D. 432. It would be a matter of rejoicing if some inscription relating to Celestine had been found in the course of recent excavations; but nothing whatsoever, if we except the foundations, has been brought to light. What a delightful task it would be for one appreciative of the facts of history, and acquainted with the actual features of the place, and familiar with the art of the early centuries of Christianity, to attempt to construct a historical picture, true in statement and accurate in details, of the state of Rome when Patrick received from Celestine the commission to preach in Ireland, and bring its children to the faith. The late discovery would help to inform the mind of the writer. It seems a happy coincidence that in the reign of Leo XIII., when the Irish race are building a national church in honor of their apostle, the name of the predecessor of Leo, who gave that apostle his commission, should be in all men's mouths, by the fact of the discovery of the plan and foundations of the basilica in which he was laid to rest nearly fifteen centuries ago!"

Other instances of the Holy Father's interest in the progress of Ireland sifted down from high places during 1901-1902. The progress of various agricultural and industrial movements were keenly watched by him. He seldom failed to ask how Irish effort succeeded along these lines and was pleased when he learned that the work of building a New Ireland was going on as well as could be desired. He believed a great work could be done in that direction and so expressed himself. He was proud of the encouragement which Irish priests were giving to all the uplifting movements. He was interested, also, in the Irish Language Movement and made many queries regarding it of Irish Bishops and Priests visiting Rome. At the time of the Dublin convention to consider the Land Purchase Bill, in April, 1903, he followed the proceedings eagerly. He saw in the bill the beginning of a new era, and hoped for greater justice still to come. In truth it can be said of him that in everything that was just and true and right the great Pontiff was Ireland's Spiritual father and fearless personal friend.

## CHAPTER XXX

### *"The Happiest Day of My Life"*

TWENTY-FIVE YEARS A POPE—HOMAGE OF THE CHRISTIAN WORLD—CATHOLIC AND PROTESTANT NOBILITY AND REPRESENTATIVES OF REIGNING HOUSES PRESENT—SPLENDID CEREMONIES AND UNPARALLELED ENTHUSIASM—SEVENTY-FIVE THOUSAND PEOPLE GATHERED UNDER ROOF OF ST. PETER'S—ONE THOUSAND AMERICANS WITNESS THE SCENE—AT NIGHT ROME A SEVEN-MILE BLAZE OF LIGHT AND SPLENDOR—LEO'S HAPPIEST DAY—TRIBUTES OF THE CATHOLIC WORLD.

THE month of March, 1903, was an eventful one in Catholic Rome and to Catholics throughout the world. Leo XIII. had sat on the throne of the Fisherman twenty-five years. The Christian world, not to say his Catholic children, gathered to render him honor. For it was felt, wherever there was a Christian heart, that the Great White Shepherd of Christendom really was the father of all—that he really desired the happiness, here and hereafter, of all souls born into the world. His long, long battle against the forces of Neo-Paganism, too, in behalf of Christianity had endeared him to thousands not visibly of his spiritual fold—his ceaseless cry for justice for the oppressed had earned him the admiration of all who love justice, and his intellectual gifts, his love of true art and science, and his great distinction in literature, had attracted the attention of all who admired genius and scholarship the world over.

And so, weeks before March 3, the twenty-fifth anniversary of his election as Pope, and March 5, the twenty-fifth anniversary of his coronation, Rome began to fill with hundreds of dis-

tinguished visitors and tens of thousands of humble pilgrims, all gathered together from every land under the sun. On February 23 had occurred the presentation of gifts from Catholics of the world. This was really preliminary to the great jubilee of March. On that occasion Cardinal Respighi, the Vicar of Rome, was the first to present a gift. This was the golden tiara, prepared as a symbol of the triple power of the Pontificate out of the contributions of every diocese of the Catholic world. Made as finely as possible, in order that it might be worn by His Holiness in St. Peter's on March 3rd, it was of silver sheeting laid with gold, and covered with the customary and with other decorations, also in gold. It was of the broad line of ornament at the base, the three crowns of Papal sovereignty, and the globe and cross at the top; between the crowns were elegant designs, floral and of olive wreaths, and in the crowns and other spaces were Latin inscriptions expressive of the Sovereignty of St. Peter and dedicatory of the gift. The Archbishop of Milan, Cardinal Ferrari, presented the gift of the Lombard Hierarchy and pilgrimage; three medals struck for the Jubilee and their dies. One was in gold, a second in silver, the third in bronze, and each bore the figures of the Divine Shepherd and of Leo XIII., with appropriate inscriptions. The Archbishop of Ferrara, Cardinal Boschi, presented the gift of the Catholic Hierarchy: two large keys, one of silver and one of gold, filled with the Peter's Pence, in gold pieces, of the Hierarchy. The Roman Committee for the Silver Jubilee presented the money for the restoration of the Basilica of St. John Lateran, and an album of great beauty containing the names of the contributors. Lastly, the International Committee for the Solemn Homage presented "the Peter's Pence of the Tiara and of filial love" which it had collected, and the residue of its funds left over after the conclusion of its labors. The Cardinals had presented their gifts with Latin addresses, and His Holiness replied to all in the same language, expressing his thanks, and accepting the gifts because they tended to the honor of God and the exaltation of the Church.



February wore away and at last the great morning of March 3d arrived. Thousands thronged the great Church at an early hour, and other thousands stood without hoping for an opportunity to enter. The Pope rose early, and looking out into the piazza of St. Peter's, dazzling almost in the sunlight, he exclaimed: "It seems impossible that I have been here twenty-five years." Then he added, joyously, "What a glorious morning for the Jubilee of my pontificate!" Next he proceeds to examine with evident pleasure the vast flood of letters, addresses and telegrams of congratulation already pouring in upon him from all quarters of the globe.

The hall of beatification, above the portico of St. Peter's where the Pontiff held his jubilee reception, presented a brilliant scene. It was beautifully hung with antique brocades and illuminated by thousands of electric lights and wax candles. The boxes lining the long, narrow hall were filled to their capacity with members of the Roman aristocracy, diplomats, women with black veils, men in evening dress, and monks and sisters in varying garb. Here and there groups of papal guards in bright uniforms lent color to the whole. Notable among the diplomats was Count Almodevar, head of the special mission sent to represent the Kings of Spain at the jubilee.

There was a long wait before the Pope entered, but when he appeared there was a storm of applause. "Long live Leo!" "Long live the Pope—King!" shouted the assembled thousands. His Holiness was borne in the *sedia gestatoria* on the shoulders of eight men habited in red brocade. The Pope himself wore gorgeous robes and had the triple crown on his head. He bestowed his benediction right and left as he passed through the cheering concourse, whose enthusiasm was so great and whose desire to touch the hem of the Pope's gown was so intense that the presence of the guards seemed really necessary for his protection.

In a procession, surrounded by such a brilliant escort of prelates, aristocracy, and guards, Pope Leo appeared at his

best. His feebleness and bent form were hidden, and the public saw only the venerable patriarch, with cameo-like features and kindly smile.

The Pope was accompanied by Cardinals Mocenni, Perraud, Ferrari, Satolli, Respighi, Boschi and Macchi, and escorted by the much-admired Papal guards in their new red State uniforms, which they had never worn since the fall of the Temporal Power. The celebrated feather fans on both sides of the sedia gestatoria excited great interest among the Americans present, as it is said they were a gift from Mrs. Joseph Drexel, who had taken the old ones home and given them to the Museum of the University of Pennsylvania.

On the right of the pontifical throne was assembled the Pecci family, to which the Pope belongs, and on the left stood Count Almodovar. When the Pontiff ascended the throne he seemed to be in a kind of glorified atmosphere, attained by a peculiar arrangement of red draperies before the windows.

After the ceremonies the Holy Father retired to his apartment and remarked before lying down: "This is the happiest day of my life." It was feared that the excitement of the function would be too much for his strength, his great age considered; nevertheless he seemed actually refreshed. The earnestness and enthusiasm of all the younger souls before him seemed to give back to him the days of his youth. Again he seemed to live over the great deeds already accomplished. And what great deeds they were: Elected at the age of sixty-eight, a period of life when men usually consider their life's work accomplished, Leo XIII. had devoted himself with unflagging energy to the guidance of the Church, and now, on the threshold of his ninety-fourth year, he worked on with unabated vigor in his Master's service. "This has been the happiest day in my life" is the way in which he gave expression to his feelings on the eventful anniversary which placed him third on the list of Popes who have passed the quarter of a century mark.

On that day there came from the four quarters of the globe

manifestations of filial love and of profound reverence for one whose spiritual rule extends over all countries and over all races. From the jungles of Africa as from the centers of civilization, from the hut in faraway India, as from the palaces of Europe, from the blackest of negroes as from the whitest of Caucasians, from the Indian on the American plains as from the most learned professors in universities, there went up a mighty chorus of congratulations for the Father of Christendom.

Yet another great day of rejoicing awaited, and that great day right at hand. The fifth of March was the twenty-fifth anniversary of his coronation. In reality it afforded opportunity for a more remarkable outburst than did the former. It opened with a drizzling rain, but the assembled thousands cared little for the untoward elements. The streets were thronged at an early hour and again St. Peter's was filled to overflowing. As before, there were hours of waiting, owing to the fact that thousands had come far earlier than usual, hoping to secure place. The heavens continued gloomy, the waterfall momentarily growing heavier, and the crowds grew impatient as they stood dripping under the rain. There was a great clashing of umbrellas and a general feeling of discomfort among the sightseers, who included many women in stylish attire. Here and there were groups of Sisters in the different gowns of their Order, Catholic students and friars of various Orders. After an hour of eager waiting a majestic procession began to appear. It was composed of the great dignitaries of the Church, the forty-five Cardinals, gorgeous in their red robes, making a most imposing and picturesque group.

Then at eleven o'clock precisely the great bell of St. Peter's rang out a signal, which was followed by the clanging of the bells of about 500 churches in Rome sounding the announcement that Leo XIII. was on his way to the basilica to offer up thanks on the twenty-fifth anniversary of his coronation, only the second instance in 1,800 years of an occupant of the See

of St. Peter reaching the traditional years of enthronement accorded to that apostle.

The life of the ancient city seemed to pause for a moment. Hats were raised and the sign of the cross made. Shortly afterward inside St. Peter's silver trumpets blazed out their message and the Pontiff appeared. The people held their breath for a moment and then all the pent-up enthusiasm burst forth in a tremendous roar of welcome.

From his elevation on the new *sedia gestatoria*, carried by twelve men in costumes of red brocade flanked by the famous *fiabelli*, spreading feather fans and surmounted by a white and gold canopy, the Pope appeared like a white spirit, this impression being added to by the pontiff's white robes and white miter, his delicate features, white as alabaster, and his thin hand moving slowly in benediction.

As the sweet-toned, well-trained voices of the Sistine choir sang "Tu Es Petrus" thousands of voices shouted "Long Live Pope Leo," handkerchiefs fluttered in the air, the banners of the various societies represented were waved, and many of those present, overcome with emotion, sobbed loudly, while others fainted from excess of feeling or fatigue.

When the Pope arrived at the throne the ceremony proceeded rapidly. Leaving the *sedia gestatoria* the pontiff knelt and prayed and then rose without assistance, donned the *falda* and the new triple crown and the celebration of the mass began.

At the moment of the elevation of the host a profound silence fell on the assemblage, the guards presented arms, the people knelt, where it was possible for them to do so, and from the cupola came down the clear, thin sounds of silver trumpets, giving the idea of heavenly music. Another pause ensued and then in a clear, though thin voice, the aged pontiff pronounced the tender words of the papal benediction.

The Pope then resumed his place on the *sedia gestatoria* and was carried throughout the whole length of the Cathedral, rising erect many times to bestow blessings, while many princes, cardi-



nals, diplomats and bishops bowed low and the crowd saluted him frantically. He was then carried to his own room where as he laid aside his robes he remarked to his physician, Dr. Laponi: "You see, doctor, your fears were unnecessary. I really feel better than I did this morning."

It was calculated that there were about 75,000 people present. There were about 1,000 Americans in the tribunes and the body of the church. The trans-Atlantic visitors present included Monsignor Kennedy, rector of the American college at Rome, with eighty-five American students; Monsignor Seton of St. Joseph's church, Jersey City; Monsignor O'Connell, the new rector of the Catholic university at Washington; Monsignor Farrelly of Nashville, Tenn.; Very Rev. John A. Zahm, provincial of the congregation of the Holy Cross of Fort Wayne, Ind.; Very Rev. Pius Rudolf Mayer, general of the Carmelite order; Rev. William Kiernan, rector of St. Patrick's church, Philadelphia; Mr. McLant and family of Lancaster, Pa.; Miss Troth, Mrs. McLaughlin and Miss Holmes of Philadelphia; General and Mrs. Clous, Colonel and Mrs. Tillman of West Point; Charles Bristed Astor of New York and Robert Underwood Johnson, associate editor of the Century Magazine, and Professor Toy of Harvard.

Some of the tribunes on each side of the altar were filled with men and women blazing with decorations. In a group of royal personages were Crown Princess Victoria of Sweden and Norway, the grand Duchess of Saxe Weimar, Duke Robert of Parma, the Grand Duchess of Mecklenburg, the Prince of Liechtenstein and Prince Maximillian of Saxony.

In a special tribune was the Pope's family, the diplomatic corps and the members of the Order of Malta, all in full uniform. Great interest was shown in the new uniforms of the different detachments of the Papal Guards. The Swiss Guard wore red velvet knee breeches, red silk stockings, black shoes with red rosettes, burnished steel cuirasses inlaid with gold, and steel collars, in addition to large white linen collars,

starched stiff, falling over their shoulders. The silver-mounted arms of the Swiss Guard were also inlaid with gold and they wore steel helmets with red ostrich plumes, similar to the helmets of the sixteenth century. The noble guards wore their new uniforms of bright red.

At night all the sacred edifices in Rome, monasteries, convents, seminaries and also many private houses were illuminated in commemoration of the event, the Trastevere quarter and the Leonine city especially presenting a blaze of light. Pope Leo, after having retired, rose again from his couch and going to the window of his bedroom gazed for a while upon this scene of illumination. The view from the Vatican, embracing a stretch of seven miles brilliant with light, was a marvelous one, and the aged Pontiff exclaimed as he withdrew from the window: "This will indeed be a pleasant thing to dream of."

Among the telegrams of the morning were two from the United States. Telegrams from our country to the Holy See are nothing unusual, of course, but these possessed a striking interest to the Holy Father aside from their word of love and congratulation. The great Pope always took keen interest in the discoveries of Science. Wireless telegraphy he regarded as a marvel. So far as known he had never received a message by that system; nevertheless he understood it as explained to him by Signor Marconi himself. On this morning, therefore, he was pleased to find among his message of congratulation the following from Cardinal Gibbons, sent by the Marconi system from the high-power long-distance station on this side to Poldhu, Wales, and thence to the Pope: "Baltimore, Maryland, March 4. Pope Leo XIII. Rome, Italy: American hierarchy, clergy and laity send congratulations on your jubilee." On the same occasion and by means of the same methods His Grace, Archbishop Ireland, dispatched the following greeting:

"In union with our brethren in Rome, in union with our brethren in all Christendom, we salute Leo. We salute him as



ALTAR OF ST. ALOYSIUS IN THE JESUIT CHURCH  
AT VITERBO, WHERE LEO XIII. MADE  
HIS FIRST COMMUNION.





the successor of Peter, as the Vicar of Christ. We salute him as one full worthy by his high qualities of mind and heart and his resplendent personal virtues to be the chieftain of the universal Church. In our filial love we congratulate him that he has been chosen to live the years of Peter, and to be, through this extraordinary privilege, singular in the long list of Peter's successors, as already he is singular in it through the wondrous achievements for the glory of religion which honor and extol his reign.

"John Ireland, Archbishop of St. Paul."

There were, however, other tributes of affection laid at the feet of Leo XIII. on the occasion of this succession of jubilees. Of these one of the most striking, perhaps, was an enormous album containing an address of filial affection presented by the most distinguished Catholic women of Mexico. It contained sixty thousand signatures, and those signing it were poets, musicians, artists, sculptors, and all who, in the opinion of their parish priests, had done noble work for the Church and for humanity. It was a remarkable testimonial of esteem and touched the aged Pontiff exceedingly. Other tributes were those sent by Catholic workingmen the world over, and others from distinguished thinkers not of the faith. In all countries the Catholic poets hymned the great poet-Pope in noble verse. The English Catholic press presented much of such work, so did that of Ireland and Scotland, while that of Germany, perhaps, stood at the head of all in point of number and earnestness. Even in France, where the Church then was being persecuted, the Catholic poet spoke out in honor of Leo, as did a number of his kind in Italy. In Spain, the great woman-poet, Aurora Lista, addressed the Holy Father in an ode of remarkable vigor. The Catholic press of Mexico contained over two hundred poems in his honor, while, in the far-off Philippines, more than a dozen Filipino poets addressed him in filial terms and in exquisite verse in the pages of "*La Estrella de Antipolo*," the

able religious and literary weekly, the organ of the Centro Catolico, or Catholic Center, representing the 7,000,000 Catholics of the islands. Nor was the Catholic poet silent in our own country. Nearly one hundred poems, good and bad, appeared in the Catholic press of our country, on the occasion, all speaking in highest terms of the great Pope who, in the midst of a material age and at a time when poetry was an art treated with positive disrespect by the majority of men, dared to write poetry himself and thus encourage his children of similar genius around the globe. Of the mass of American poems, the two strongest, perhaps, were "The Great White Father," by Elizabeth Ford of Brooklyn, New York, and "Leo Thirteenth," by William Garvin Hume of Louisville, Kentucky. Here follows "The Great White Father":

Behold him throned above all living men,  
 Whose sceptre is from God and has no mate!  
 Who holds the keys of Heaven in his hand,  
 Who knows no fear as he has known no hate!

The great white father, he! and calleth "Son"  
 To every man of every clime and tongue,  
 And in his love and care all men are one—  
 That "brotherhood of man" from ages sung.

The great high priest is he! with hands upraised,  
 Standing for all between the earth and sky,  
 And through those hands do Heaven's graces flow  
 O'er all the world to bless and fructify.

Vicar of Christ is he! empowered to speak  
 The words that may forever bless our ban!  
 Empowered to speak to all the ends of earth  
 The message of the Godhead's love for man!

Sayeth Christ to him—"Upon this rock I build."  
 And sayeth Christ—"I give to thee the keys."  
 And sayeth Christ—"Who heareth you hear'th Me."  
 And yet again—"My sheep, My lambs, feed these."

Oh, frail old man, so girt with care and power!  
 Oh, mighty man, who seemeth frail and small!  
 Oh, shepherd, with the whole world for thy fold!  
 Oh, fisherman, whose net enthralleth all!

Hail to thee, Father, Shepherd, King above Kings!  
 Strength to the heart and hand, and tongue and pen!  
 Joy to thy reign of justice without end,  
 And praise to God, the Three in One—Amen!

Not less striking was Mr. Hume's tribute as appended. Leo XIII. actually was the last of the three greatest statesmen of the nineteenth century—Leo, Gladstone, Bismarck—and he certainly was the greatest of the three. The sonnet has been frequently republished, yet this chapter would be incomplete without it. It follows, thus:

The last of three; the greatest of the three.  
 The first swayed men by reason and by skill;  
 The second by his iron strength of will;  
 But thou from sin hast sought to set men free,  
 And so more lasting shall thy labor be,  
 And harder far thy noble place to fill.  
 Leo, with undiminished vigor still,  
 The cycle of thy life we fain would see;  
 Though three and ninety years their course have run,  
 White-browed to thee, they greater wisdom bring;  
 Thy spirit, scorning worldly pomp and worth,  
 Doth know God's perfect peace through virtue won.  
 On High thy deeds God's great archangels sing,  
 While men and nations bless thee upon earth.

It was true that men and nations blessed the great Pope. His loss is one that ages hence will look back to and cry, "The Twentieth Century then witnessed the death of one of God's greatest Saints!" So passed the great March of 1903 into history.

## CHAPTER XXXI

### *Leo XIII and Poland*

RUSSIAN PERSECUTION OF THE CATHOLIC POLES IN 1871-1880—ALEXANDER II., WHO FREED THE SERFS, PITILESS TOWARD HIS CATHOLIC SUBJECTS—STERN MEASURES TO FORCE PERVERSION FROM THE FAITH—PROSELYTES MADE BY WHIPS IN THE HANDS OF COSSACKS—THE MASSACRES OF 1875 AS REPORTED BY THE BRITISH AMBASSADOR—EFFORTS OF LEO XIII. TO SECURE BETTER CONDITIONS—RUSSIA BECOMES LESS VINDICTIVE—PEACE AT LAST—LIBERALITY OF THE PRESENT CZAR.

A FEW weeks ago the civilized world was shocked by the massacre of Jews at Kisheneff, Russia. The columns of the daily press were filled with accounts of the awful tragedy, and great sympathy was expressed for the persecuted Jews. In nearly every large city of the United States money was collected and forwarded for the relief of the survivors, and the chief magistrate of our nation was asked to send a protest of Jewish and American citizens to the Czar. The affair provoked world-wide comment and condemnation of the deed was almost universal.

Yet it is a fact that, long before the tragedy of Kisheneff, the Catholics under Russian domination suffered violence far more terrible and certainly more prolonged. The last years of Pius IX. were made painful by persecutions leveled against the Catholics of Russia with the cognizance and approbation of Czar Alexander. Toward the Polish Catholics the law was especially rigorous. Alexander had previously emancipated the serfs and it would seem that such rules would be superior to religious fanaticism. But he was not. Instead, he was particularly vin-



dictive and authorized deeds worthy of a Domitian, a Nero or a Julian Apostate.

Can this be true? must ask the reader who has forgotten the frightful past. The period of Catholic persecution was not so long ago, but somehow the injustices which Catholics have to bear do not provoke the pity of the world. Perhaps one reason exists in the fact that the Church does not secretly maintain a press bureau to lay her grievances before the public, as there is strong reason to suspect is done by others. Still history yet records the multitude of oppressions rampant in the province of Chelm in 1871. The purpose of official Russia was to force the Catholics of that province to apostatize. In 1872 the storm deepened and a few priests—very few—actually made pretence of submitting in order to save their flocks. But their flocks never wavered. In 1873 in the province of Siedlec began a most bitter, even bloody, proselyting campaign. For months the people were lashed from their churches for the purpose of making them accept the Russian Orthodox Church of which the Czar is head. In a number of districts the Catholic churches were closed and patrolled by armed guards to keep the people from gathering. In other districts churches were burned to the ground. This was a grievous state of affairs but a worse was to follow.

In 1874 the tempest broke down in reality. Besides the province of Siedlec, that of Lublin became a center of storm. In the district of Minciewicz an unfortunate priest had apostatized, going over to the Russian Church in order to gain a personal end. The government made much over his defection and believed his parishioners would follow his example. But they did not. Instead they shut the door of the church and would not permit him to enter. His offer to officiate for them was rejected with scorn. He appealed to the military and troops were sent to coerce the people into acknowledging him. The brutal soldiery surrounded the district and hemmed the people in. Finding them at their mercy at last they gave the

choice, in the language of the British Consul-general in Russian Poland, "of signing a declaration accepting the priest, or, on their refusal, fifty blows with the cossack whips." The heroic Catholics refused, whereupon fifty blows "were given to every adult man, twenty-five to every woman, and ten to every child irrespective of age or sex. One woman, who was more vehement than the rest, received as many as a hundred."

Still the people remained firm. Alexander II. visited Warsaw during the summer of 1874 and a committee of the noblest Catholics endeavored to lay their grievances before him. He brutally refused their petition to be heard. Instead, in the fall of that year, he was deaf to all cries for mercy when the Cossacks, at the beck of the clergy of the Orthodox Church, began a series of village massacres through the country, although ancient Catholic Poland was made to bear the fullest ferocity of the storm. In January, 1875, the Russian press announced that fifty thousand Catholics had been "converted." In January, 1876, the government authorities of Lublin asserted that 250,000 had been brought over in that province. The world believed these statements true until the publication of the British Blue Book, containing the official report of the British Ambassador at St. Petersburg, shed light on the case and told how the alleged "conversions" had been brought about. "The details of the different degrees of compulsion in the various villages would take too much space to relate," says he, "but I cite as a specimen what I heard from a gentleman, of whose veracity I have no reason to doubt, of what took place in a village on his property. The peasants were assembled and beaten by the Cossacks until the military surgeon stated that more would endanger life. They were then driven, through a half-frozen river up to their waists, into the parish church, through files of soldiers, and there their names were entered into the petition as above, and passed out at an opposite door, the peasants all the time crying out: *You may call us Orthodox, but we remain in the faith of our fathers.*" Similarly,

Colonel Mansfield, the Consul-General at Warsaw, later told the world that the "converts" steadily repudiated their conversion, resolutely refused the services of all priests, except their own, baptized their own children and buried their own dead. Thousands, indeed, were exiled into Siberia, choosing life-long separation from all they loved rather than risk eternal separation from God as a result of the sin of Apostasy. And it was not the peasantry alone which suffered exile. Bishops and priests were ruthlessly torn from their flocks and many never returned. When George Kennan visited Russia, twenty years later, he gave the civilized world a harrowing picture of the cruelties to which several of those priests and bishops and thousands of Catholic peasants were daily subjected in Siberia at the time of his journey. Many escaped from Siberia and came to this country, it is true; yet by far the greater number died in exile for the faith.

Against these repeated persecutions Pius IX. protested repeatedly, but his protests fell on deaf ears. In 1887 the Russo-Turkish war for a moment promised better treatment for the Catholics of Russia, but this promise was not of long duration. After holding out hope a few months, Russia withdrew it and Pius IX. died while the "period of fire and sword" existed. Then came Leo XIII. to the Papal chair, and shortly after Czar Alexander began the celebration of the twenty-fifth anniversary of his accession to the Russian throne. Among the numerous letters of congratulation received from rulers was one from the courageous Leo, which contained this significant paragraph:

"We cannot, however, forbear to profit by this opportunity to appeal to your Majesty, beseeching you to bestow your thoughts and attention on the cruel condition of the Catholics belonging to your vast empire. Their state fills us with unceasing pain and anxiety. The deep zeal which moves us, in the discharge of our office of Supreme Pastor of the Church, to provide for the spiritual needs of these faithful Catholics,



should, it seems to us, impel your Majesty, in the midst of so many political revolutions, of so many convulsions produced by greedy human passions, to grant to the Catholic Church such liberty as would assuredly create peace, beget fidelity, and bind to your person the trusting hearts of your subjects. Your Majesty's sense of justice and right moves us to hope that we can both bring about an accord entirely to our mutual satisfaction. For your Majesty cannot be ignorant of the fact that the Catholic religion deems it her duty everywhere to spread the spirit of peace and to labor to preserve the tranquillity of kingdoms and peoples."

Within less than a year Alexander's reign came to a tragic end, and almost immediately an end to violent persecution. Catholics were still deprived of their rights as citizens, but there was a cessation of studied cruelty. Wherever possible the fanatical Russian Church put stumbling blocks in the way of Catholic advance, but the state ceased to persecute on principle. It must be asserted, however, that in every hour of peril the heart of Leo XIII. has sympathized with Poland. Under the rule of the present Czar, especially, he succeeded in obtaining a remarkable mitigation of threatened violences. All the world now knows that Nicholas of Russia entertained the highest regard for Leo XIII., adopting in many things a similar policy and showing him numerous marks of respect. It was, perhaps, because of the existence of the mutual friendship that Nicholas put forth his famous decree, in 1903, granting liberty of religion to all his Christian subjects. It took the world by surprise and under it, so far as official Russia is concerned, Catholics need have no fear. The Russian Poles, in the summer of the same year, were shown additional favor. For nearly a hundred years they were compelled to learn their prayers and catechism in Russian. An edict of June, 1903, permitted them to use Polish, and allowed the Polish clergy to teach them in Polish. In Russia, at least, the era of struggle is over.



## CHAPTER XXXII

### *The Last Days of Leo XIII*

THE LAST STRUGGLE BEGINS—SYMPATHY OF THE CHRISTIAN WORLD—DOCTORS GIVE MOMENTARY HOPE—POPE'S WONDERFUL TENACITY ON LIFE—THREE OPERATIONS FOUND NECESSARY—"I AM GOING INTO ETERNITY"—ALTERNATE HOPE AND DESPAIR—"THERE IS YET SO MUCH TO DO"—THE RELAPSE—LONG PERIOD OF WAITING—THE END AT LAST.

WHO does not know the pain of parting from one beloved? Who has not stood at the bedside of a father, who has toiled for years in order that the lot of his children may be happier, and, amid bitter sobs, watched the ebbing of the last fluttering breath? Who has not heard the voice of a mother cease on earth forever at the solemn touch of death? When those we love die a brightness departs out of the world and nevermore returns.

Akin to this are the sorrows which come into every Catholic heart as it became evident that the last days of the gentle Leo were drawing to a close. For more than twenty-five years the great White Shepherd had watched over Christendom. For more than a quarter of a century he had guided nearly 300,000,000 souls, speaking now words of ineffable hope and courage, and now words of deepest caution and solicitude as from his watch-tower on high he beheld the approach of ancient enemies either unmasked or in disguise. Because of his incessant warnings, his paternal advice, his continual anxiety that all might be well with his flock without, the Catholic world has come to regard the aged and noble prisoner of the Vatican not only as a father but as a sympathetic counselor in every hour of peril. Was it any wonder, then, that when the cable brought report in the early days of July, 1903, that Leo XIII. was really ill, that

the major part of Christendom became saddened? As the days went by Catholic anxiety deepened. Prayers for the recovery of the Saintly Pontiff at once went up from the great cathedrals of Europe and from the humble churches conducted by self-sacrificing missionaries among savage tribes in the wastes of the New world and the Old. Such evidence of world-wide affection has never been shown toward any other personage in modern time.

Nor were Catholics alone in showing respect. For once the foreign correspondents forgot to be anti-Catholic and spoke of the dying Pope in reverent terms. As the end drew nearer daily, it is simple matter of fact that the leading Protestant and Jewish journals in our country referred to his blameless life, lofty culture and persistent efforts to uplift humanity in language almost filial. The foremost minds of earth admitted that a great and noble man was dying.

Only a few days before his last illness began (as a matter of date, on June 30) the Holy Father went for a drive in the Vatican gardens. It was the first exercise of the kind taken by him during the year, and he enjoyed it very much. On his return he declared himself the better for the venture and stated that he wished to repeat it. That night, however, he complained of feeling constipated, yet felt no alarm. The next day he went again into the garden, and remarked, on his return, that the fresh air was better than a tonic. Thursday, July 2, he asserted that his health was good, but that night he grew restless and feverish. His physician, Dr. Lapponi, grew anxious and spent the night at the Vatican. He could plainly see that the Holy Father was suffering, although he could not determine precisely the nature of his ailment.

On Friday, the 3d, the news was flashed around the world that Leo XIII. was seriously ill. The statement actually went forth the day previously, yet news of the kind had so often appeared for years that few considered the assertion seriously.

But with the coming of Friday Dr. Lapponi made a close examination. Then it was that genuine alarm was felt. To quote the language of one of the leading Catholic journals of Rome, in a statement evidently inspired by the Pope's physicians: "Dr. Lapponi found pulmonary inflammation in the right of the thorax between the inferior and middle lobes. He informed Cardinal Rampolla and began the treatment which he thought right on Saturday. During the day the inflammation spread. Dr. Lapponi, worried, desired to have the Pope seen by Dr. Mazzoni, who since the operation in 1899 had visited the Pontiff occasionally, replacing Dr. Lapponi during his illness with appendicitis.

"On Sunday Dr. Mazzoni went to the Vatican and examined the patient with Dr. Lapponi, confirming the latter's diagnosis, viz., an inflammatory process in the lung, which was defined in the medical bulletin as pulmonary hepatization. The original treatment was continued, consisting of supporting the strength of the heart and general condition of the patient.

"No noticeable change was observed until Monday evening. It was then found that the lowest part of the right of the thorax, which previously was pervious to respiration, had become impervious, affecting the function of the lung. The presence of liquid was suspected. The Pontiff spent an agitated and sleepless night.

"On Tuesday many symptoms confirmed the presence of liquid. Its increase was considered to account for the Pope's general condition growing worse. After a test puncture, 800 grams (not quite two pounds) of bloody liquid was extracted. The condition of the patient improved immediately, reviving hopes, slight in some persons and exaggerated in others. The amelioration in the condition of the patient was not continued during Tuesday. Indeed, depression gained the upper hand."

By this time the Christian world had taken serious alarm. Nothing could exceed the apprehension felt even in lands most remote. The Vatican was overwhelmed with telegraphic mes-



sages of sympathy and inquiry. It was stated on reliable authority that by this time the number of messages exceeded 20,000 a day. And these did not come only from Catholic Cardinals, Archbishops, Bishops, rulers and eminent laymen scattered around the globe. They came from the world's most distinguished non-Catholic rulers as well. It is related that when first the Emperor of Germany, William II., heard of the great Pope's illness he was on his yacht, the Hohenzollern. Instantly assembling his guests, officers and crew, he said: "I have just been informed that the Pope, whom I know, love and honor, is in danger of death. Let us pray for him." Then, kneeling, he said in concluding a fervent prayer, "The world needs its great and good men. May Almighty God grant the Holy Father many years of life." What a touching plea from the Protestant ruler of a Protestant nation! Even more striking was the solicitude of the Czar of Russia, official head of the schismatic church of that country. When first the news reached him he cabled to the Holy Father a long message of kindest solicitude, assuring him that he prayed constantly for his recovery and begging to be kept informed regularly of the progress of his illness. As a result of this insistence, Cardinal Rampolla ordered that the Czar should be advised of the Holy Father's condition regularly twice a day so long as danger existed, which was done. Through the Acting Secretary of State, Frank B. Loomis, President Roosevelt cabled his heartfelt sympathy and asked to be kept informed of the august patient's condition. During the illness of the Holy Father prayers for his recovery went up from Protestant Episcopal congregations, Methodist congregations, and Presbyterian, Baptist and other Protestant congregations throughout the United States. Was this not touching? Was not, for the time being at least, Christianity drawn closer together than it had been for centuries? Moreover, in nearly two hundred Protestant churches in the United States, Protestant ministers of the Gospel delivered sermons in which the great Pope was



praised in terms of filial reverence equal to anything that could be said by devoted children of the Church. It seemed, indeed, that around the bedside of the stricken Great Shepherd all the world had suddenly turned Catholic. No one who lived through that last fortnight of the Holy Father's earthly life can ever forget that deep hour of world-wide sympathy and far-reaching brotherhood. It recalled to many an incident which took place some years ago at the Vatican. A number of American Catholic young ladies and one Protestant young lady, being in Rome, visited Leo XIII. When presented to him the Catholic members of the party knelt to receive his blessing. The Protestant did not. She felt that not being of his religion she had no right to do so. But the gentle Leo saw her and asked why she did not approach him as the others had done. "Because I am not of your faith," she answered. "I am a Protestant." "That does not matter, my child," answered the Vicar of Christ. "Protestants and Catholics alike—all are my children." Then she, too, knelt and received his blessing, and came away feeling that she had been in the presence of one of the great saints of God, as she afterward declared.

Thus, as the days of agony wore on, upright Protestant Christians the world over seemed to feel, for once, that they, too, were children of the Great White Father. The fact was one of the miracles of the centuries. As the second week of the Holy Pontiff's illness began, the world's admiration for his supreme courage became even more marked. The second week itself was, like the first one, of alternating hope and despair. On July 10, the eighth day of his prostration, an operation almost identical with that of the preceding Tuesday, for the removal of serum from the pleural cavity, was performed. This was followed by a rally that astounded the doctors. Professor Rossoni, after an interview with the patient, was "amazed to find a man of such great age, after so dangerous an illness, exhibiting such versatility of mind and such power

of mental concentration." Every power of will and intellect remained intact, and the physician was "almost ready to believe that some miracle was being wrought concerning the Pope's condition." On the same day Dr. Lapponi is reported to have said: "It has been declared miraculous that the Pope should have lived through the last days; but I, who have been aware of his great vitality for a long time, should not be surprised to see him survive longer than another week."

On July 11 the amelioration continued. On this day the mitre of St. Januarius, which the clergy of Naples sent to Cardinal Rampolla for the benefit of the Holy Father, was received. Cardinal Rampolla placed it devoutly in the Pope's room. Sunday, July 12, was marked by a steady gain. Mass was offered up in the chapel adjoining the sick chamber and the door connecting the two apartments was opened so that the Pontiff might follow the service. He insisted that Dr. Lapponi and his valet, Centra, should leave his side and enter the chapel in order to hear the mass better. Late in the afternoon His Holiness received a number of Cardinals, showing his usual brightness and lucidity of mind and speaking to each without showing any perceptible fatigue. To Cardinal Ferrata the Pontiff is reported to have exclaimed:

"Ah, France! She must be made a little better."

Cardinal Ferrata replied that the sentiments of regret and devotion which are being manifested in France at the present time should be taken into consideration, adding that that country was on the way to repentance.

"Lord, may it be so!" answered the Pope.

Cardinal Ferrata, in further conversation with His Holiness, said:

"The resignation, courage and elevation of spirit with which you are bearing your illness has produced throughout the world a far-reaching effect."

"Then that should be a happy illness," smilingly replied the Pope.

Up to midnight Sunday His Holiness remained tranquil, but afterward he experienced agitated intervals, followed on Monday by persistent depression. Monday night the august patient had attacks of vomiting and at times lost consciousness. Tuesday the Pontiff asked to have the Franciscan benediction pronounced. This was done by Cardinal Vives y Tuto. After receiving the benediction His Holiness blessed the Cardinal and the Franciscan order. Tuesday night's official bulletin described the Pontiff's strength as slowly but progressively diminishing. The depression came to a stop late Tuesday night, and during Wednesday His Holiness' condition remained absolutely stationary.

On Wednesday night Dr. Mazzoni, in reply to the question, "Can the Pope recover?" gave the following signed statement:

"At the present moment the disease of His Holiness has lost its character of absolute gravity which it had at its acute period. It might be considered to have entered the period of a possible solution.

"This might occur in a man of strong fiber and young, but it is impossible to entertain such a hope in the case of a man in his ninety-fourth year. With him the physical energy absolutely indispensable for recovery is lacking. Pope Leo's organism is perfect, and as such maintains itself after ninety-three years of never interrupted work, but his motor force is no longer sufficient for the complex functions essential to life.

"In other words, the ninety-three years of Pope Leo XIII. brings him into that category of extraordinary longevity when life is destined to flicker out independent of the action of any pathological complication. The only service that science and affection can render is that of struggling to have this precious existence preserved to us as long as possible."

Thursday, the fourteenth day of his illness, found the Holy Father in an extremely grave condition. The official bulletin issued after the morning consultation of the physicians read:

"The night was less tranquil and sleepless. The general



condition of His Holiness presents no other modification except greater frequency of breathing, due to an augmentation of pleuric fluid. Pulse, 83; temperature, 36 centigrade; respiration, 36."

Friday the Holy Father appeared somewhat better. The aged body was crumbling, but the mind continued bright. A dispatch describing his condition reported Dr. Laponi as saying, "I cannot say the Pope is better, but he is no worse." The Pope sat up and took nourishment at intervals. His mind was clear and showed no trace of being clouded by illness. He received several Cardinals and gave directions in several important church matters. Cardinal Rampolla, the Papal Secretary of State, was able to confer with the Pope briefly regarding certain matters requiring immediate solution.

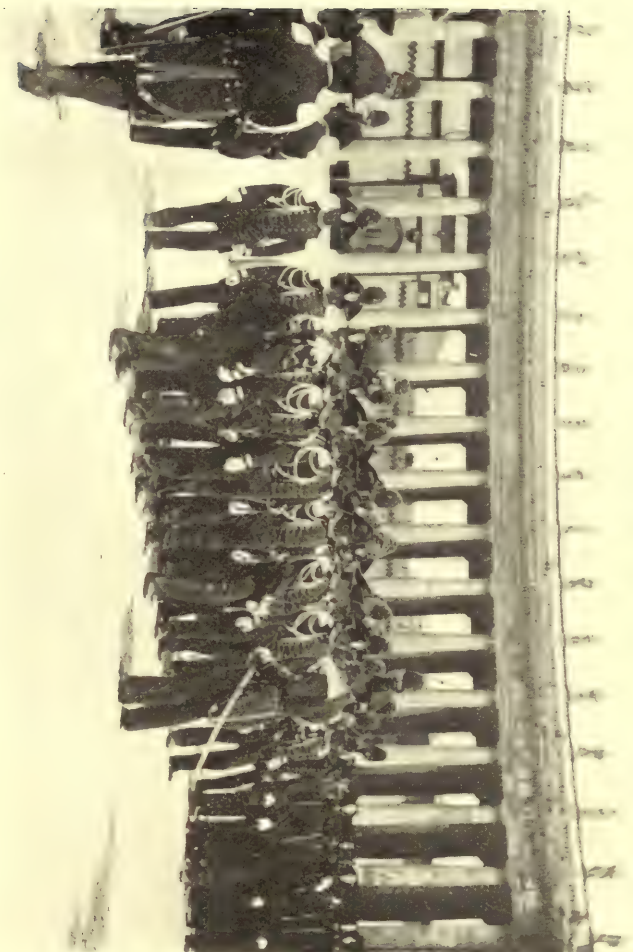
When Dr. Mazzoni visited the Pope he said to him, "Will Your Holiness allow me to cease for the moment to be the doctor and to become the photographer?"

On the Pope giving permission with the words, "This is the last souvenir you will have of me," the doctor brought out his photographic apparatus and took a dozen snapshots of the august patient.

After the visit of the doctors the Pope said he could not stay in bed, as it made him restless. His limbs were uncomfortable and he felt pains all over his body. Therefore he wished to go back to his arm chair.

No opposition was made, as the doctors thought that nothing could now do the Pope much harm, but to the Pontiff's astonishment he found he could not dress himself as he did some days previously, or walk to his chair, so his valet, Pio Centra, assisted by Seneca, another valet, clothed the Pope and almost carried him to the arm chair. The Holy Father thoroughly understood the gravity of his condition, but he was not afraid to die. Repeatedly during the last week he declared he was ready to die. But he was ready to die at twenty, when his health seemed giving way; why should he fear now, aged





PICTURESQUE SOLDIER TYPES.  
"The Carabinieri On Guard." (Canonization Day, St. Peter's, Rome.)



ninety-three, with his work done and with his age virtually renewed through his toil?

Saturday came, and with it no marked change for the better. He knew the end was near, and so did all the members of his household. Preparations, indeed, began for events certain to occur after his death. Workmen under the direction of the Vatican authorities began the preparation at St. Peter's for the lying in state of the Pope's body. Considerable work was necessary in order that the great crowds might be handled, and the erection of barriers, etc., proceeded as rapidly as possible.

A huge spit, twelve feet long, which had been used for roasting food for the conclaves since the time of Gregory XVI., was brought from an old storeroom that day to be used to roast quarters of beef for the isolated Cardinals while they deliberated in the conclave over the election of the successor to Leo XIII. This he probably knew. Yet the arrangements gave him no alarm. Had he not himself written of his own death and the coming of his successor in an epigram made public in 1885:

"Leo is fallen!" List the clamorous cry.

"Broken with cares, in prison shall he die."

Vain is the hope; another Leo wields

The sceptre, and his flock from error shields.

During Sunday each hour added to the gravity of the reports from the sick room of the Pontiff until all Rome waited, almost breathlessly, in momentary expectation of the announcement of his death. Since the state of depression which seized upon the Pope during the latter part of the night before, his condition had gone steadily downward, and throughout the day the most intense anxiety prevailed. For the first time also the weather was strongly against him. A blistering heat fell on the city, and the great piazza of St. Peter's took up the fierce sun and threw it back against the Vatican until it was

like a fiery furnace. Even the slight breeze came in hot waves from the south.

This seriously added to the discomfort of the patient. He had spent a restless night, sleeping only for short intervals, and even then his sleep was agitated. Dr. Lapponi had remained in the sick room throughout the night.

At midnight Pope Leo lay in a state of coma and there were grave doubts in the minds of his doctors whether he would ever completely emerge from it. His immediate dissolution seemed to be averted only by the reliability of the action of his heart. His pulse, though weak, continued steady.

"The Pope at the present moment is in a state of coma, which may be called a condition preceding the last agony," said Dr. Lapponi shortly before midnight, "the duration of which it is impossible to forecast, although everything leads to the belief that this condition cannot last. To be more exact, he is still in a state of torpor and stupor, from which, however, he rouses occasionally when he hears sharp sounds, as, for instance, the insistent voice of one of his familiars calling loudly to him. Left alone he relapses immediately into a condition of torpor.

"At intervals he murmurs in his sleep, continuing to have forebodings that he is being abandoned by his valet Centra and myself. These are the symptoms of incipient cerebral anemia and general exhaustion.

"He can no longer turn in his bed without assistance, and is being kept alive by artificial stimulants. During the last twenty-three hours he has had two injections of camphorated oil, three of caffeine and two hypodermics of salt water, besides drinking stimulants."

Monsignore Bislotti, master of the Pope's chamber, said earlier in the night that the pulse of His Holiness had not shown any signs of becoming intermittent, so, despite his extreme weakness and coma, he believed the Pope would survive the night and possibly another day.



By midnight both the Italian government and the authorities of the Vatican had made final preparations for the Pope's death. The government was rigidly censoring all telegrams and telephonic communication between Italy and the rest of the continent. Few people remained at the Vatican. Dr. Mazzoni and Dr. Rossoni and the Cardinals had gone to their homes to await the last urgent summons.

At 5 o'clock (Rome time) the next morning, sharp and clear sped this news over Europe and to lands beyond the seas: "The Holy Father's death is expected momentarily. For almost twenty-four hours he has lain in a state of coma. Three hours ago he was delirious. Then he lapsed into quietude. His attendants were able to rouse him at intervals for a time, but now their voices appear to fall on deaf ears. A suspicion has arisen that the change in the Pope's condition is due to blood-poisoning as a result of derangement of the kidneys. Death is inevitable.

"The contrast between the quiet within and the excitement without the Vatican is most striking. In the vast palace there is a hushed calm, the only persons awake being, apparently, the Swiss guards. The doctors and attendants of the dying Pontiff speak in whispers and move noiselessly about, so that from the sick room no sound comes except the heavy breathing of the unconscious Pope, or his occasional cries for Pio Centra and Dr. Lapponi. His tone is one of fear, as though he felt himself abandoned. In reality sleep is far from all eyes in the Vatican. No matter at what hour death comes, the whole palace will spring into sudden life.

"In the piazza of St. Peter's, on the contrary, all is movement, there being a regular encampment of journalists before the famous bronze doors, which are now closed in their faces and behind which the regular tramp of the Swiss guards can be heard. Many eyes are glued to the window in the Pope's chamber, overlooking the piazza, while the nearby cafes, especially those with telephones, are crowded. Bicycles ready

for use are piled up outside them and cabs are lingering about in the hope of catching a fare.

"The *Osservatore Romano*, the chief Vatican organ, has received orders to hold itself in readiness to issue almost at a moment's notice a special edition. The only thing wanting to complete the paper is the hour of Pope Leo's death."

Then there were hours of waiting—a few brief hours during which the prayers of millions went up in behalf of the noble old man whose whole life had been given to God and humanity. At noon came the statement, like the voice of an enormous death-bell tolling, "The Pope is dead." The Pope is dead! The Christian world was without a father. In the presence of the Cardinals and other dignitaries of the Church and attended by his nephew, Count Pecci, and his two physicians, the soul of the great Pope had gone forth to God. Every effort was made by the attending physicians to make his last moments as easy as possible, and they seemed to be wholly successful, for with the same benign smile that has always illumined his face he closed his eyes and droppd off into what appeared to be a natural slumber. Intense stillness pervaded the barely furnished bedroom where the beloved priest lay, broken only by the occasional sob that could not be restrained by some one of those who surrounded the deathbed.

How did he die? What were his last words? He died as every Christian ought to die—with a smile of hope and trust in God on his countenance. His last words? According to the *Osservatore Romano*, the official Vatican organ, the Pope regained consciousness during his last hours, and, recognizing that his end was near, commended the interests of the Church to Cardinal Oreglia. Mgr. Bisleti, head of the Vatican prelates, begged the dying Pontiff to bless them. Leo tried to raise his hand in benediction, and whispered, "This is the end." He touched the hand of each of those present.

About noon His Holiness had a relapse and was again unconscious. Half an hour later all the Cardinals assembled at

his bedside. At 1:30 o'clock it was thought that he was dying, as all the air passages were filled. His nephews advanced and raised his hand. The Pope again became conscious and recognized and blessed his relatives.

Dr. Mazzoni went into the Vatican at 3 o'clock and remained for some time with Dr. Lapponi and Pio Centra, the Pope's valet, the Cardinals retiring to the anteroom. At 3:50 o'clock there was another struggle for breath, and Cardinal Oreglia was called. A few minutes later, at 4:04, Rome time, His Holiness quietly expired, retaining consciousness until the last moment.

Those present at the death of the great Leo were Cardinal Vannutelli, Sacristan Pifferi, Count Camillo Pecci, Dr. Lapponi and Pio Centra.

Two companies of grenadiers arrived in front of the Vatican shortly after 6 o'clock. Their services were entirely unnecessary. The spectators were silent and decorous. The bells of St. Peter's were then ringing for vespers as usual.

An hour before the end an ivory crucifix was placed in the Pope's hand, where it remained till next day.

The flags on the municipal buildings at Rome were placed at half mast when the news of the Pope's death was received. The concerts and other celebrations in honor of the Dowager Queen's birthday were at once canceled.

In the death-chamber events immediately succeeding the passing of the Holy Father were of impressive solemnity. Messengers were at once dispatched to summon those delegated to perform the first religious offices toward the dead Pope, and soon the chanting of the Franciscan monks was heard as, two by two, in coarse brown habits and with sandaled feet, they proceeded to the room in which Leo lay dead. From time immemorial the Franciscans have been penitentiaries of St. Peter's. Following them came the Noble Guard, to watch over the Pontiff's remains, the brilliancy of their uniforms contrasting strik-



ingly with the somber attire of the quaintly garbed monks and the solemn dignity of the chamber itself.

The only sound heard was the measured chanting of the penitential psalms by the monks kneeling beside the couch of death. Two Noble Guards took up positions at the foot of the couch and stood by, rigid and silent as statues, with swords drawn.

The death chamber preserved much the same appearance as it did at the time of the final illness of the Pope. It is situated on the third floor of the Vatican, the apartments fronting the splendid piazza of St. Peter's, and the window of the room commanding a view of the tall obelisk and playing fountains, with Rome stretching off beyond the Tiber. Across the middle of the room hung heavy draperies, partly concealing the bed on which lay the silent form of the dead Pontiff. By the side of the low bed burned a number of candles, and from above looked down the picture of the Madonna, with the infant Christ in her arms. Leo's desk was closed, but some of the books which in life he loved remained on it.

The body lay exactly as it was at the moment of the Pope's last expiring breath. A white veil was thrown over his face, while awaiting the solemn entrance of the camerlengo, who was to officially pronounce the Pontiff actually dead. Finally entered the prothonotary, who, kneeling, read the official announcement which had been drawn up.

Cardinal Rampolla had meanwhile performed the last act of his ministry by officially sending notice of the death of the Pope to the diplomatists accredited to the Vatican, the nuncios of foreign courts, and the Cardinal Vicar Respighia. The latter immediately directed that notices of the Pope's death be printed and affixed to the doors of all the churches of Rome.

After being embalmed the body of the gentle Leo laid in state in the basilica of St. Peter's until the following Saturday. During the days that it thus lay thousands poured in from the heights and depths of Rome and viewed the remains with varied emotions. Other thousands flowed in from cities adjacent



to Rome, and a number came from the remotest parts of Italy. One of the singular features of the lying in state was the presence of Italian troops inside St. Peter's. However they came to be there is not yet known, the only explanation given being that they were sent to aid the Papal Guards in preserving order. Up to the Saturday stated it must be admitted that they behaved after a most exemplary manner, although many in this country regarded their stay as ominous in view of the approaching conclave to elect a new Pope.

An eye witness of the scenes following the admission of the waiting thousands to pay their last respects, afterward stated that it was a sight which will never be forgotten by any who beheld it. Men and women of the highest Italian nobility and men and women of the humblest classes thronged together to view the face of the dead Pontiff. Princes of the blood were there, and peasants and thrifty tradesmen. All had come on a last pilgrimage to Leo, although his long white hand could no more be raised in benediction. Hundreds looked upon his face, so calm and white in death, with eyes brimmed full of tears; but it is asserted that the poor wept most. He was their father in life and at his death he remembered them. By his will he directed that \$20,000 should be distributed among the poor of Rome, the poor of Perugia, where he long toiled as Archbishop, and the poor of Carpineto, where he was born. Is it any wonder they sorrowed at his loss?

Another unexpected incident connected with those last days was a solemn High Mass of Requiem celebrated for the repose of the soul of the Holy Father in the Church of the Sudario, by order of the King and Queen of Italy. The church of the Sudario is the Italian royal chapel, and the order was held significant of better relations between the Quirinal and the Vatican, at least during the period of mourning.

The funeral of the Holy Father was one of an impressiveness seldom if ever before witnessed in Rome. Then all eyes turned to the conclave out of which the new Chief Shepherd was soon to come.

## CHAPTER XXXIII

### *Striking Tributes to the Great Pope*

THE LESSON OF LEO'S LIFE—WHAT THE EMPEROR OF GERMANY DECLARED—TRIBUTES FROM THE GREAT OF ENGLAND—TESTIMONY FOUND IN FRANCE—NOTABLE WORDS FROM SCOTLAND AND IRELAND—HIS DEATH MOURNED BY SCHOLARS THROUGHOUT THE WORLD—TRIBUTES OF DISTINGUISHED MEN OF OUR OWN COUNTRY—THE END.

EVERY life lived has its lesson. There is a moral in every deed done by man. The appalling endings of evil-doers are warnings to humanity to shun the path of evil. The peaceful passings-away of good men incite the noble-minded to good wherever they exist. Was he not inspired who long ago declared that they who instruct others unto justice shall shine as stars to all eternity? "I am going into eternity," said the great Leo during his last days. Was not the utterance a prophetic one? For three-fourths of a century he lived only to instruct others unto justice. Because of this his fame shall be perpetual.

As poet, Pope, philosopher and statesman his memory shall not fail on earth while surely his reward shall be great in Heaven.

Compare the death of Leo with that of his constant antagonist, Crispi. During life Crispi oppressed the Church wherever and whenever possible. Under his direction law after law was shaped against Christianity. He succeeded in bringing about the confiscation of churches, the closing of colleges, the spoliation of monasteries and schools. By siding with Masonic Liberalism, to an alarming extent he deprived the younger Italians of their faith, and ushered in an era of anarchy and terror. And yet he died the death of a disgraced man, broken in fortune, his

son a fugitive from justice, unattended by a priest and with scarcely a good word uttered in his praise when all was over. Or look at the end of Leo XIII. and that of his other traducer and self appointed antagonist, Zola. Surely such contrasts ought to convince all disposed to accept the principles of free-thought that God will make evident His purpose however rebellious souls may determine to the contrary.

Catholics who are alive to the issues of the present century will remember how kindly Leo XIII. spoke to the non-Catholic world in June, 1894. In his powerful encyclical on "The Reunion of Christendom," he declared that "it is impossible to think of such a large portion of mankind deviating, as it were, from the right path as they move away from us and not experience a sentiment of innermost grief." In the same encyclical he wrote: "Let them forget the various events of times gone by; let them raise their thoughts above all that is human and seeking only truth and salvation, reflect within their hearts upon the Church as it was constituted by Christ."

Since the foregoing was written eleven years passed, but the result of that earnest pleading is apparent. There was a space of time of almost Christian unity, among those bending over the bier of the fallen Leo. Not for centuries have such kind words been uttered of the Catholic Church as were brought forth by the death of the Pope. When it was believed that the Holy Father was dying there was a wave of sympathy and an offering up of prayer that would have been impossible fifty years ago. Creeds and combating opinions were forgotten in the universal regret that reached every part of the world. The singleness of purpose for the general good that the Pope exercised in his pontificate had convinced the most unbelieving mind that the Holy Father regarded himself as a kind parent to all Christendom. This became the belief of all people. Those who were not of the Catholic faith viewed and judged him by their conception of human greatness.

When he died striking praise came from every quarter

of the globe. Long biographical sketches, memoirs and editorials were called forth by the death of the Pope. The English papers teemed with expressions of the warmest sympathy and deepest regret, and admiration for the statesmanlike qualities displayed by him throughout his pontificate. The press of Germany, of Austria, of Russia and other countries was equally laudatory, while that of the United States surpassed the press of all other countries in the matter of sincere tributes bestowed. Nor was our government remiss in hastening forward its condolence. Under the direction of President Roosevelt the Secretary of the United States cabled the following to Cardinal Rampolla:

"The President desires me to express his profound sense of the loss which the Christian world has sustained in the death of his Holiness Leo XIII. By his lofty character, his great learning and his comprehensive charity he adorned his exalted station and made his reign one of the most illustrious, as it has been one of the longest, in the history of the Catholic Church.

JOHN HAY."

A few days later the State Department received the following response to Secretary Hay's message from Cardinal Rampolla in behalf of the Sacred College:

"Rome, July 23.—John Hay, Secretary of State, Washington: I have not failed to convey to the Sacred College the heartfelt sympathy expressed by you in the President's name on the sad occasion of his holiness' death.

"The Sacred College desires me to express to the president its deep and sincere gratitude for such a noble manifestation.

"M. CARDINAL RAMPOLLA."

At his home at Oyster Bay President Roosevelt was deeply touched when he learned of the Holy Father's death. When shown the cable report he at once dictated the following:



"The President expressed his profound regret at the death of the venerable pontiff, whose long career, no less than his exalted character, has commanded the respect of all Christendom.

"The President said that in uttering these sentiments he was giving expression to the feeling of all the people in the United States, wholly without regard to their religious faiths."

And the world felt that the words were earnest and truthful and expressed the genuine sympathy of our President. No less fervent was the language of the message sent by William, Emperor of Germany:

"Molde, Norway, July 20, 1903.—I am painfully affected by the sad news I have just received. I send to the illustrious college of cardinals the expression of my sincere sympathy over the grievous loss the Roman Catholic Church has sustained through the demise of the Pope. I shall always retain a faithful memory of the exalted and venerable man who was a personal friend of mine and whose extraordinary gifts of heart and mind compelled my admiration anew only a few weeks ago on the occasion of my last visit to Rome.

"WILHELM, I. R."

Following this message came the one from Edward, King of England, who canceled all engagements to places of amusement because of his warm personal liking and intense admiration for the dead Pope. His recent visit to the Holy Father was fresh in his thoughts, making all the more poignant the genuine grief that he felt expressed itself in the sincere words that he put into his address, delivered at Dublin, Ireland, on the day the Holy Father died. Speaking to a deputation of Irish citizens he declared:

"I share the sadness felt by the multitude of my subjects on the Pope's death, remembering as I do the kindness with which His Holiness received me and the interest he took in the welfare of the English people."

The next day brought this announcement:

"King Edward has commanded Irish Secretary Wyndham to express to Cardinal Logue, the Archbishop of Armagh and Primate of all Ireland, his majesty's deep regret at the news of the death of the Pope and to ask his eminence to convey to the Sacred College his majesty's sincere regrets."

When Premier Zanardelli telegraphed King Victor Emmanuel, of Italy, of the death of the Holy Father, the King was deeply touched and declared: "No matter what our differences may have been by reason of distant and recent controversies and discourtesies, I cannot help feeling deeply affected by the disappearance of a great and enlightened mind and the head of the church of my people."

The United States, Germany, England, Italy! Then came other powers, until like a band of crape, the whole world was circled by messages of condolence and mourning. From far provinces, where the more modern world would have considered it impossible for the Holy Father's influence to reach, came pathetic memorials that testified to the devotion the frail old man had inspired. No word of his had been lost. Like thistledown that bears on its point the fructifying seed, so had his divine counsel flown to all extremities of the earth, bearing the tiny germ of Christian faith that found rich support in the hearts of a peace-hungry people.

"Feed my sheep; feed my lambs," had come to him from the Divine Source, and with patient energy he had striven to reach each outlying fold, to draw it gently to his care and spiritual teachings. Soon after the message from England came the following:

"The Hague, July 21.—The foreign minister this morning personally expressed the condolence of the government to the Papal charge d'affaires, who notified Queen Wilhelmina of the Pope's death. The flags of the various legations were placed at half-mast and several foreign representatives called at the residence of the nuncio."

Secretary of State Hay said, when he heard of the Pontiff's

death, and in saying it voiced the sentiments of the world: "He was a truly wonderful character, and his name will occupy a lofty place when the history of these stirring times is handed down for the coming generations to form a verdict. I had not a personal acquaintance with the Pope, but saw him ten years ago when I attended a Pontifical Mass in the Basilica of St. Peter's."

When we consider that so short a time ago as fifty years few sympathetic words were heard for the Papacy and that the Catholic religion was more or less reviled or misunderstood, it falls little short of marvelous that all conditions and all creeds vied with one another in expressing regret that the personal influence of so great a man should be cut short by death. This effect of his kindly and vigorous teachings will last long ages, but the personality that held them so distinctly before the public is gone. Just at this writing we may fail to distinguish that loss, but it must become apparent later on, although another personality may be before us.

And following this terse commendation of Leo's work we are struck by the following dignified declaration from the Secretary of War. Known as a man of few words, but of a deeply enlightened mind and prone to reticence rather than fulsome praise, his words give additional impulse to the general sympathetic tone of our country. Said Secretary Root:

"The Pope proved himself a sincere friend of the United States and his death will prove a loss to Christian civilization. He was a man of broad mind and of ripe scholarship. His constant aim was to improve the feeling of charity and good will, irrespective of race and religion."

That the Pope should have drawn to himself the friendship of men of action is not so wonderful, but that he did this in the face of such a powerful anti-Catholic feeling as confronted him when he took up the pontifical life is marvelous; and that warriors and men of action recognized the spirit of indomitable perseverance in this frail old man, shorn of temporal power



and a prisoner when he should have been a ruler, is evinced by many messages sent to Rome before and after his death. Speaking of him Secretary of the Navy Moody paid the following tribute:

"He was a heroic figure and compels admiration for his learning, his spirit of modern progression and for his wisdom in public acts."

And this was followed by the sincere expression of sympathy from Senor Pulido (charge of the Venezuelan legation in Washington), and he speaks warmly because of his southern nature and his belief in the Pope's earnest friendship for the South American Republics. Said Senor Pulido:

"Pope Leo was a friend to the South American Republics and his policy was directly opposed to the radical ideas entertained by Pius IX. toward all people who threw off the royal yoke of France and Spain. He was beloved for his spirit of modern progression, wisdom, charity and deep learning."

And after this came the rather amazing statement from London, Ontario, that shows us how singularly sympathetic the Protestant world had become to the Catholic religion. When we pause to remember the years and ages of persecution that had so cruelly tortured the faith and recall how through agonized martyrdoms the church has lived in beauty and in purity to a time when even those of another creed recognize the ability and powerful character of Pope Leo XIII., one can but appreciate the following words from Protestant Episcopal Bishop O'Connor of London, Ontario, Canada:

"Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the blessed sage who has just been released from the throne in the Vatican.

"Under the wise direction of Pope Leo XIII. the church made wonderful progress. Every year the numbers of her membership have grown immensely. New dioceses and ecclesi-



astical provinces have been erected and vigorous impetus has been given to studies and ecclesiastical discipline."

Cuba is but another Spain, and Spain has been a powerful Catholic country, producing brilliant scholars and devout priests, alike devoted to their country and their religion. To these people whose spiritual belief has been like a lamp to guide their feet through many years Pope Leo's death is a double bereavement, the loss of a kind father, who mercifully understood them and the going away of a sustaining spirit, a wise counselor. Thus Senor Conzales di Queseda, the Cuban minister, and Cuba being peopled from Spain, of Castillian blood, spoke mournfully of the Holy Father's death:

"The youngest nation of the world is one of the most sincere mourners. The dead Pope cleared many difficulties from our pathway, both before and since our freedom."

When ex-President Cleveland heard of the death of one so well beloved he said at his home, Gray Gables:

"Although, of course, not unexpected, the news of the death of this distinguished man cannot fail to awaken regret in the minds of all those who are sincerely solicitous for the betterment of humanity.

"I have regarded Pope Leo XIII. as a most important factor in the advance of civilization and man's improvement. Though at the head of a church to whose interests he was constantly devoted, he seemed never to forget that all mankind is akin when manhood's development and the promotion of universal brotherhood are in the balance. Not only his church but the cause of humanity has lost a strong advocate and a sincere friend."

The words from a man who thinks so gravely and circumspectly as ex-President Cleveland is conclusive argument that the serene life, calm but penetrating, of the late Pontiff had had a powerful effect on all conservative minds. To exist is one attribute of anything, but to create an impression that is lasting, to bring all nations to a fervent acknowledgment of the life

that is within and to cause all eyes and hearts to turn toward one common center as the eyes of the sailors turn to the guiding star of a beacon light, is to be truly great and good.

"Through the death of Leo XIII. the world has lost one of its great men," said Justice David J. Brewer of the United States Supreme Court.

"The heroic battle which the Pope fought against death," said the justice, "and his final dissolution have to a great extent wiped out the sectarian differences among the Christian churches of the world and brought their members closer in mutual sympathy."

When President McKinley declared war against Spain the invisible barrier which still existed between the north and south disappeared as by magic, and sectionalism became a dead issue. The long sickness and final death of Leo XIII. in a similar way caused Catholics and Protestants to forget their religious differences and together mourn the loss of a great man. The thinking American Protestants hold him in the highest esteem and reverence. He is universally loved by American Catholicism.

"And now that he is making his last great fight the world bows in reverence. His calmness in death is a wonderful thing. His faith is steady, his spirit calm, his soul filled with love for Christ, he is waiting for the summons. He is a good man, and his work has been for the uplifting of humanity."

Statesmen everywhere made haste to give their regrets to the world, not mere lip service, but tributes of genuine sympathy that such a noble and inspiring life had passed away from earth. Especially for the United States the late Pontiff had entertained an extraordinary affection. With his clear intellect he saw that the church had an unprecedented future in this land. He is reported to have said: "In all my sorrows and disappointments in other lands America is my comfort." Among many tributes from men of intellect to whom our state affairs are intrusted is Governor Pennypacker of Pennsyl-



THE TERRACE AND RENAISSANCE IN THE VILLA OF POPE PIUS IV.





vania, who gave his tribute to the dead Father in the following sentences:

"It is not surprising to hear of Pope Leo's death. The wonder is that he lived as long as he did. It was a good old age. He had been a worthy and capable occupant of the chair. His work appears to have been done well, and surely he has succeeded in winning the favorable opinion and esteem of people in America as well as elsewhere."

When the news of the Holy Father's death reached New York Mayor Low immediately ordered the half-masting of the national, state and city flags above the City Hall. In Wall Street and on all big buildings the flags were also generally put at half-mast. While his orders were being carried into effect Mayor Low gave out the following formal statement of regret:

"The death of the Pope will bring sorrow to many hundreds of thousands of the citizens of New York, and those whom it does not directly affect will respond with fraternal sympathy for their fellow citizens who feel his death as a personal loss. Every one must have been moved by his calm and brave bearing in the presence of approaching death. It is too early to attempt to consider Leo XIII.'s place in history, but one may safely say that he has filled the great position with dignity and authority, and as one who has understood thoroughly the movements of his time."

And, although Chicago is a city which spares little time for regrets, it gave all respect to the dead leader, and the city council by a rising vote passed the following resolution:

"The city council of the City of Chicago has learned with deep sorrow of the death of Pope Leo XIII., Pope of the Roman Catholic Church. We desire to express our respect for his great learning, high character, deep piety and broad love for humanity. We rejoice that during his long and useful life his influence was exerted in behalf of the world's peace, the stability of society and the welfare of the nations. We direct that

9

a copy of the memorial be sent to the Catholic Archbishop of Chicago."

Said Mayor Harrison: "Pope Leo has proven one of the great men of the last quarter century and one of the greatest ecclesiastical lights of all time. Rank him with Bismarck and Gladstone, the great men and chief spirits of the last century. I saw him in Rome in 1895. One look and one understood the adoration of the college of Cardinals for their superior."

There would appear a great change in the Protestant world in the attitude maintained toward Catholicity during the Pope's illness and after his death. Some of the warmest tributes have come from the Protestant press and pulpit. Twenty-five years ago the view of the faith of our fathers was very different. Then, according to the Presbyterian Westminster confession, the Pope was anti-Christ, a Man of Sin and Perdition. However, minds of depth grew more tolerant as the pontificate increased in power and became better known and held in the respectful esteem of all creeds. Among the tributes of respect came one from the Chicago University, a great Baptist institution, which paid honor to the dead Pontiff in a dignified and touching manner. When the news of the death of the Pope was received at the university, the flag which floats on the campus was placed at half-mast by orders of Dean Harry Pratt Judson, acting president in the absence of Dr. Harper. Prof. Judson, who is head of the department of political science, in speaking of the incident, said:

"The death of Pope Leo is a real loss to civilization. He was a man of an exceedingly high type of character. His influence throughout the world was ennobling, conservative, making for peace and order. His death is regretted deeply by Protestants as well as by Catholics."

Nor were these memorial messages few and scattering. Before the death of the Pope, during his last illness, the following surprising offering was made by the Universalist Young People's Union in convention at Akron, which prayed for the

recovery of the Pope, and its president, Reverend Doctor Ames, paid a striking tribute to the Holy Father in a public address. In St. Luke's Protestant Episcopal Church, Brooklyn, N. Y., the Pope was by name included in the prayers and in a sermon entitled the Bishop of Rome. Reverend Doctor Swentzel said in part:

"Pope Leo XIII. is the most distinguished man in the world to-day because of his unblemished life. He is esteemed throughout Christendom. As a man he entirely deserves the reverent homage of the Christian world."

Dr. Swentzel spoke of the Pope's remarkable will power in his illness and said that he exhibited a devout trust in God and in his life he had wielded a power far above that of any other sovereign on earth with the greatest fidelity.

"The general interest taken in Leo XIII. is, I think," continued Dr. Swentzel, "a happy omen for the future, as showing how the people came together. The old furious cries, 'No Popery' and 'Protestant heretics' will find no echo to-day."

And at Cincinnati, Ohio, Rev. C. W. Blodgett, pastor of St. Paul's Methodist Church, who has often uttered generous words of Catholics, said, speaking of Leo XIII.:

"His death will be regretted by the Protestant world. No one has ever doubted his consecration to his Church, and there should be none but would gladly lay upon his casket a flower of sacred remembrance to a Christian man.

"Pope Leo, by his statesmanship, diplomacy and kind heart, has brought Catholics and Protestants nearer together. History will prove him to be one of, if not the best, incumbent of this highest position in the gift of the great Roman Catholic Church. His example of tolerance, his purity of life, his gentle and Catholic spirit, have endeared him to thousands not of his church.

"Pope Leo will need no great monument to perpetuate his memory. His life and love are inscribed in God's great family of mankind." At Grace Methodist Episcopal Church,



Chicago, prayers were offered for the restoration of Leo XIII.'s health the same Sunday. In the service that evening Dr. John Thompson, the pastor, said his congregation had made the request that prayers for the Pope be offered. In his sermon Dr. Thompson spoke of the great work Pope Leo had done and of the powerful influence he had over mankind. He said:

"Pope Leo is a grand old man, and I am glad to pay tribute to such a noble character. He has had a beneficent influence upon the world and mankind. No one can say aught against him. He has always lived a grand and noble life. In Germany he has his church almost as strong as the established church, and if he could live a few years more he would change conditions in France very materially. In England he has been handicapped on account of his cardinal not being in touch with affairs."

The wonderfully attuned harmony of his life, and the exertions of a mighty brain has caused the world to see a greater advance of Catholicity in every country. His persistency and clearness of faith in all religious matters placed the faith before the world in a stronger light than since the days when men were persecuted and suffered martyrdom for Christ's sake. Among the many interesting tributes was the following from Reverend O. T. Mattison, of Evanston, Ill.:

"The illness of the Pope has drawn together all Christians," said the Rev. Mr. Mattison. "He has led a blameless life—a life such as few of us lead, a life which we must all look up to. His character is high, one of the noblest and grandest of all time. And his personal worth is such that it is admired by both Catholic and Protestant alike. In fact, all Christians, whether Catholic or Protestant, are awaiting with feverish anxiety the latest news from the bedside of this grand old man.

"Christianity of to-day demands sympathy for the suffering, and in the suffering of the Pope all Christians have been drawn together."

This is climaxed, if possible, by the sentiments of Rev. G. W.



Grinton, speaking from the pulpit of Forty-fourth Street Methodist Episcopal Church, New York, who declared that the rule of criticising a man unmercifully while he lives and praising him without stint after death had been reversed in the case of the great Pope, "whose good acts have been recorded in all lands." Continuing he said:

"His love of justice, simple dignity, kindly sympathy, have endeared the Pontiff to the Catholic world, which delights to pay tribute to the statesmanship, tact, and splendid genius of their loved Pope, who has done much for the progress of civilization. From crowned head to peasant, from president to laboring man, prayers and good wishes have been expressed for this remarkable man.

"Leo has known no nationality, but has been interested in all. Deprived of temporal power, he has possessed a greater power, a dynamic that has controlled the hearts of men and shaped in many instances the policies of monarchies and republics. He has restored the golden age of the Papacy in its best sense. As philanthropist, poet, educator and reformer the name of Leo XIII. will be placed among the very great, if not the greatest, Popes in history."

And here is Bishop Scarborough, of the Protestant Episcopal Church in New Jersey, who said in the columns of the New York Tribune: "Pope Leo, the head of the Roman hierarchy, whose life work is just finished, has filled a large place in the history of his time, and won the esteem of Christians of every creed and nation by the gentleness and urbanity of his manners. He was large-hearted and generous in his treatment of the great questions of his time. He was free from bitterness toward Christians of other names, and his death will be regretted and mourned by many outside of the great church over which he presided with so much tact and wisdom. 'O utsi sic omnes.' May his successor be as wise and noble."

Bishop Samuel Fellows, of the Reformed Episcopal Church, Chicago, Ill., spoke eloquently of the dead Pontiff. "The Pope

had been an inspiration to those of us who are getting along in years to think of what he has been able to do since he was elected Pope at the age of 68 years. He has won the unstinted praise of the Protestant Church by his broad views, and dies with the esteem and approbation of all divisions of the church Catholic."

The only discordant note struck in this general harmony was from a body deadly alike to Protestant and Catholic interests, one that is at war with all creeds and the best impulses of all right minded people. This discord came from the socialist organ *Avanti*, published at Rome, Italy, which said:

"We socialists, without disdain, but with indifference, pass before this corpse and await the new enemy."

In contrast to this said Rev. Newell Dwight Hillis, of Brooklyn:

"Among those men who are the glory of their time the world has already made a large place for Leo the Pontiff.

"The first Leo is known to the world as Leo the Great because he founded the Papacy, but the last Leo, who conserved, purified and strengthened what the First had founded, will ultimately be known as Leo the Good.

"By reason of the majesty and beauty of his character he was revered by Protestant and Catholic alike during his life, and now that he is dead the Protestant world mourns for him as it has lamented no prelate since the death of Cardinal Newman. From every viewpoint Leo appealed to the sense of universal admiration.

"He was the spiritual ruler of more than two hundred millions of men, and yet power never made him proud or arrogant.

"He was a great scholar, wise toward all books and libraries, but he was neither impractical nor a dreamer, for he was known as one of the most practical of men.

"He was annually in receipt of treasures of gold so vast as to make the income of Princes contemptible, yet to the end he

lived in three rooms furnished to the point of bareness and poverty.

"His memory is held in universal reverence because he stood for the great simplicities, those universals of Christianity called Love, Peace and Good Will.

"His ambition was one of the noblest possible to the mind of man—viz., to so spiritualize his church as to make it worthy to control the destiny of the millions who followed him. Above all else, to use the expression of the prophets, 'he was a man who feared God,' being of goodness, all compact.

"And now that his career is ended the world beholds Leo standing forth in the form of a man without admixture of meanness or vice or crime, but clothed with justice and virtue and goodness as with garments. We can say of Leo as was said of Bernard: 'We thank thee, Lord, that Thou hast counted the world worthy to have had him so long.'

"Because of his achievements for the church all scholars have already given Leo a place among the greatest of the Popes. If any man doubts, let him ask this question: Which churches are the more crowded—the Lutheran churches in Berlin or the Catholic churches? And in New York City itself, what shall we more say than that under Leo's direction the churches where the faith he holds is taught are full to the doors? Wonderful, indeed, this great organization, with its fifteen centuries of history.

"What cathedrals it has built! What Madonnas and Transfigurations it has painted! What solemn Te Deums it has written! What saints named Fenelon and Thomas a Kempis! What philanthropists like Francis or Assisi! What heroes like Bernard! Little wonder that it has ruled princes and peasants alike! That it has controlled political institutions and shaped the destiny of states!

"Take it all in all, the Catholic has been the most marvelous political force of the last 1,500 years, has survived empires, states and civilizations. And the new position and influence



that the Catholic Church now holds is largely due to the wisdom and noble character of Leo the Pontiff.

"He was not a great theologian, like Augustine, giving us a vast body of divinity. He was not a great orator, like Chrysostom, swaying the thousands weeping in the Cathedral of St. Sophia. He did not have the military instinct and iron will of Hildebrand. But he was a great bishop, like Ambrose, who ruled by love. He was a great propagandist like Gregory, sending his missionaries into the uttermost parts of the earth. He was a great statesman, who proved himself a match for the most astute diplomats. He held himself to be a sovereign and spoke of himself as a prisoner in the Vatican, and he was the equal of princes and ambassadors whom he met. But, great as he was, we forget his greatness when we remember his goodness. The English Cardinal who wrote for the world his 'Lead, Kindly Light,' was not more venerated for the purity and simplicity of his character.

"In the noblest sense of the term Leo was a man whose interests were worldwide. In reading his letters and addresses we are impressed with the universality of his themes. He wrote and spoke not from the viewpoint of an Italian, but from the viewpoint of the citizen of all countries.

"Always he struck the universal note that appealed to all people. The most important of his encyclicals dealt with the condition of the working classes, chief duties of Christians as citizens, on marriage and divorce, on socialism and anarchy, on workingmen's clubs and trades unions. In these noble papers he spoke not from the viewpoint of the prelate, but from the viewpoint of the Christian.

"He always pleaded the cause of the poor; his heart was knitted in with the interests of his kind. He tried to make his name a shield for the weak and his influence a bulwark for their defense. In condemning the oppressor he spoke no soft words; he descended upon the strong man's sins and crimes with the might of an avalanche. His words burn like a flame of fire



against every form of iniquity. He came forth, and lo! the scourge was in his hand.

"What a mine of wisdom is bound in these addresses to the working classes! He pointed out for the people the path that led to prosperity and peace. It has often been said that the strength and wisdom of these letters were traceable to the College of Cardinals and to the representatives of foreign countries who stood around about the Pope for counsel and direction. But if Lincoln read his state papers to his Cabinet, does that mean that his inaugurals represent any genius save the genius of Abraham Lincoln? And whoever reads the Pope's addresses to the people will finish his reading with the full conviction that Leo's intellect was clear and powerful, like the sunbeam boring its way through the mists of error and ignorance; and that his voice is his own voice, always ringing true. But it was not enough to mention his intellect—he was a man of great genius, of great goodness, of great simplicity, and above all of great piety and trust in God."

Naturally almost numberless tributes came from prominent American ecclesiastics of our own faith. We regret that the utterances of only a few can be presented here," said Apostolic Delegate Falconio in his letter sent out to the Archbishops and Bishops of United States, speaking of the dead Pope:

"In him the world has lost a profound scholar, a distinguished statesman, a lover and a protector of right and justice; has lost one whose power for the amelioration of society has been exercised with such consummate skill and earnestness as to be felt everywhere and to gain for him universal admiration. Hence his death is deplored by all, without distinction of nationality or creed. However, for us Catholics the loss is greater, and consequently still more keenly felt.

"In Leo XIII., besides the scholar, the statesman, the philanthropist, we have lost our spiritual father, the supreme pastor of our Church—him, who during his long pontificate has watched with incessant solicitude for our spiritual welfare, and

has spared no labor to proclaim farther and wider the kingdom of his Divine master. His reign recalls to our minds the brightest days of the Papacy. His noble figure has earned one of the most glorious places in history."

Speaking at Paris, France, where he had paused on his journey to Rome, Cardinal Gibbons said:

"Leo XIII. is dead. The voice which filled the earth is silent. The lips which dispensed knowledge to the nations are sealed. The heart which sympathized with all that was highest and holiest in the aspirations and hopes of men has been touched unto stillness, and the hands which but yesterday were freighted with power and blessing are today cold and lifeless. To the Catholic Church he was the vicar of Christ upon earth, the mouthpiece of the Most High God. Those who acknowledged him not for shepherd must recognize his genius and the example of his noble life. He has been summoned to rest from his labors. His works follow him to bespeak the crown of justice; they remain as a heritage for the admiration and imitation of generations to come."

Equally eloquent was the estimate of His Grace Archbishop Quigley of the Archdiocese of Chicago, who said, in part: "Leo XIII. arrayed the followers of Catholicism in every land into active and aggressive forces in defending the rights of God and man as enunciated by Holy Church, and against the influences of the infidel and humanist. He marshaled these forces with such strength of purpose and directness that he stemmed the tide of thought, which was rapidly changing the rebellion against the divine authority of the Church that marked the sixteenth century, into a rebellion against the recognition of God himself in the affairs of men.

"The Church under his wise and God-directed supervision has come to be recognized as a factor in shaping the external diplomacy and the internal conduct of nations. To every land went his messages and in every land the faithful rallied in obedience to his wise suggestions. In every land his influence

is felt, and welcomed as making for the advancement of nations and the betterment of mankind. And his life work was not in vain. The enlightened, organized effort which he directed against the influences of unbelief are potent of great results.

"He recognized the intelligence and power of the people in the affairs of modern governments, and his appeal was to them. In a word he threw the defense of God and his Church on the enlightened democracy, so strongly represented in the Catholic Church throughout the nations of the world."

Said His Grace, Archbishop Ireland, when news of the death of the Great White Shepherd reached him:

"In Leo a truly great and good man passes from earth. The extraordinary, the unparalleled interest with which the world this last fortnight kept vigil around the Vatican, where the old hero battled dramatically with grim death, is a magnificent tribute to Leo, which nothing could ever have evoked, save unusual grandeur of soul and unusual feats the offspring of that grandeur. Great and good Leo truly was, fashioned so by nature and by grace divine. Made he was to win the hearts of men. He was simple and loving as a child in his intimate relations with people who came into his presence; considerate and tactful, sweet of temper and kindest of word.

"Leo made the Church known to the modern world as she wished to be made known. By dint of wise words and acts he tore to shreds the thick veils of prejudice and misunderstanding which, as the sequence of strifes and controversies of centuries, had been hiding its features from the eyes of millions of the non-Catholic world.

"He brought close to the Church the new age of humanity and put beyond all doubting the fact that the most cherished aspirations of the age not only received countenance from the Church, but had grown out of its spirit and teachings.

"Liberty, civil and political; individual lights, education, the progress of science and of discovery, the material comfort of the masses—all this, Leo, in the name of the Church, blessed



and advocated. Today the Catholic Church is universally admitted to be in the van of humanity's forward march; and for this Leo is to be thanked. All humanity has been benefited by him. He never hesitated to reach out beyond the formal confines of the Church to serve humanity, to serve nations and men who were not of the fold of the Church."

And here is a notable analysis by His Lordship, Rt. Rev. P. J. Muldoon, Auxiliary Bishop of Chicago:

"The last of the trio of grand old men of the nineteenth century. That will be the tribute of the non-Catholic world to Leo XIII., who, with Gladstone and Bismarck, was one of the dominant intellectual forces of the world for many decades. Those who are not of the Catholic faith will view and judge him by their conception of human greatness. He died having conquered by intellectual and diplomatic means many of the forces arrayed against him when he took possession of the chair of Peter. Through his genius and personal encouragement every department of science, but especially biblical and theological research, was given a mighty impetus. As a writer on sociological subjects he was a guide to the erring, a light to the seeker after truth, and an inspiration to the scholar. His love for America had been shown repeatedly, and his interest in the great new world seemed to grow with years. The Catholic university at Washington was fostered by him, and no request of the clergy in the United States was considered too trivial for hearing and consideration. Never before has the Catholic faith made the mighty advances that marked the years of the reign of Leo XIII. At his succession to the throne the relations of the Pope with many of the powers were strained. At his death, with the exception of the present trouble in France, there is perfect unity between the head of the Church and all the nations of the world."

Equally striking tributes to the dead Pontiff came from other Archbishops the country over. Said the venerable Archbishop Elder: "He has, indeed, been a light from Heaven, which



motto he bears, and has guided the Church through the perils that have beset her with a master hand and mind." Archbishop Ryan, of Philadelphia, stated: "I join in the universal estimate of him as a great man and a great Pope. He was pre-eminently a man of his age." Said Archbishop Farley, of New York: "The history of his pontificate, with its marvels and its blessings, point to Leo XIII. as having been pre-eminently a chosen instrument in the hands of Divine Providence. A great Pope, his gifted soul could soar up to, and find a congenial atmosphere among the sublime heights of theology and philosophy, his fatherly heart could feel, and his foresight could provide for the well-being of the humblest of his flock." Archbishop Montgomery, Coadjutor for the Archdiocese of California, said: "Catholics in general and the priests and bishops particularly, who were familiar perhaps more than others with the entire life of Pope Leo, regarded him as one of the ablest of Pontiffs."

So passes Leo XIII. into history. Here at the end let it be said that the world has not looked upon his like for centuries. There have been Popes who added to civilization in one way, and others who added to social order in another way, but Leo XIII. added to it in many ways. As we have seen, the greatest men of all nations have borne testimony to his nobleness, his farsightedness, his scholarship, his intellectuality. Others, again, have praised his humility, his charity, his piety, and many have paid tribute to his genius. He was a poet, a philosopher, a statesman. What else? He was the Father of the Christian World. For it is probably true that above all other things he excelled as true priest. His sympathies were always with the lowly. His love, like that of Christ, whose Vicar he was, perpetually went out to the poor. During life he counted it his highest honor to be called "the Pope of the Poor" and "the Workingman's Pope." There was no priest in any parish anywhere in all the world who more readily responded to any cry of woe or want, or sorrow or pain. His sympathy was far-

reaching as his intellect was farseeing. He not only warned against impending evils; he gave of his slender store to alleviate existing distress. His unselfishness was always apparent. Whenever terrible disaster befell a nation, a province or a community, the Great White Shepherd was the first to send a gift to aid the stricken. And this was done so unostentatiously that often the fact of the gift was unknown for months. He might have been satisfied with the recognition accorded him as poet, philosopher and statesman; but he was not. As Pope he never forgot that he was a priest. The entire Christian world was his parish.

But this was only one phase of his character. As a statesman he was certainly far in advance of the age in which he lived. Being so, he actually led the age to a greater extent than any man that lived in it. Often compared with Gladstone and Bismarck, he was really greater than they. As statesmen they concerned themselves only with directing the affairs of single countries. He, on the contrary, by virtue of his gifts and office, directed the affairs of all countries. Gladstone and Bismarck possessed minds national in scope; Leo XIII. possessed a world-mind. His eye penetrated the past, present and future, and looked into the remotest parish as keenly as it did into the library of the Vatican. From his height he ceaselessly uttered warnings to the race of men, and incessantly struggled to win them back to nobler ideals and holier lives. Under his guidance the Church glowed like a great dawn among nations, and the effect of his fatherly solicitude will continue for ages. He was the first statesman in the world to perceive the destructive character of black socialism, and he warned against it, and arrayed against it an universal army—the Church of Christ. He it was, also, who warned against the apparently world-wide onset of Naturalism and paganism, and centuries hence it shall be said of him that by his phenomenal prescience and courage he actually preserved the civilization we know.

To have done this is to have done a great thing; nevertheless,

it was only one of the great things accomplished by the great Pope. His influence was strong on art and literature, and his work as a poet will live for many years. One poem, "Leo's Last Prayer," in its Latin form will have place for ages alongside Hadrian's address to his soul. He was the last of the great Roman poets—the last of the great Roman philosophers—the last of the great statesmen of Rome. Contemplating his quarter of a century of imprisonment, may it not truthfully be said that he was the last Christian martyr to go from Rome to God.











O'MALEY, C.J.  
The Great White Shepherd,  
Pope Leo XIII.

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